THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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THE

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Vol. L JANUARY, 1953 No. 1

Editorial Introduction

No issue confronting the churches today is more basic than the question of the nature and function of the Christian Church. Baptists of the world are not fully agreed among themselves on this subject. They find themselves poles apart from certain other ecclesiastical groups. There is need for clear thinking, sharp definition of terms, and much increase of understanding, if the gaps are ever to be closed, or even narrowed. Two articles in this issue address this problem. Both have been presented as addresses before representative groups.

Dr. Johannes Norgaard delivered his message on "The Christian Church" before the European Baptist Federation assembled in Copenhagen, Denmark in July, 1952. Dr. Norgaard is Principal of the Baptist Seminary in Tollose, Norway, and long a leading figure in the councils of the Baptist World Alliance. While his views on the Church are distinctively his own, nevertheless he represents the general position of many Baptists of Europe.

An American Baptist interpretation of the structure and function of the Church is found in the article on Ecclesiology by Dr. Stewart A. Newman. This paper was read before the Southwest Section of the National Association of Biblical Instructors, meeting in Waco, Texas in January, 1952. It was a part of an inter-denominational discussion on "The Historical Approach to the Bible and Ecclesiology," in which an Episcopal minister and a Disciples of Christ teacher also participated. Dr. Newman recently left the faculty of Southwestern Baptist Theological Seminary to become Professor

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of Theology and Philosophy of Religion at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

The appearance of the Revised Standard Version of the Bible in September, 1952 has occasioned a wide discussion concerning the merits of the "new Bible." The editors asked Dr. Clyde T. Francisco, Associate Professor of Old Testament Interpretation at the Southern Baptist Theological Seminary, to write a critical appraisal of the new version for our readers. Since the translation of Isaiah 7:14 has become a focal point for critics of the version, additional articles on this passage are published along with that of Dr. Francisco. Readers will find that Dr. J. J. Owens, Assistant Professor of Old Testament Inerpretation, and Dr. Dale Moody, Assistant Professor of Theology, both of Southern Seminary, take a slightly different position from Dr. Francisco's. This does not reflect a controversy within the faculty of the Seminary, but it strikingly illustrates the type of problem faced by the revisers. Dr. Moody's article appeared in abbreviated form in the *Western Recorder* in November, 1952.

The final article is in the field of New Testament studies. It was delivered by Dr. Taylor C. Smith as his inaugural address as Assistant Professor of New Testament Interpretation at the Southern Baptist Theological Seminary, in September, 1952.

In *Baptist World Report,* the managing editor calls attention to two significant books by Baptist authors outside the United States. As usual, book reviews are by members of the faculty of the Southern Baptist Theological Seminary.

The editors invite comment from readers upon any article or review. Letters cannot be acknowledged in print, but may influence editorial policy. Scholarly articles presenting points of view at variance with published materials are also solicited. It is understood that the publication of an article does not imply full agreement of the editorial staff with all views of the writer.

H. C. G.

THE

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THE CHRISTIAN CHURCH

BY JOHANNES NORGAARD

The evangelization of Europe is such a tremendous task that it is fitting for us as Baptists, facing this task together with all other Christian churches, to investigate the resources, which God has placed before us, before we take courage to proceed.

We have, therefore, dealt with the subjects of the Word and the Cross, and the Holy Spirit, and today we shall confine ourselves to the consideration of the church and its ordinances. In these considerations God has placed us, as he did Moses, in front of the burning bush, and it would be benefiting to us also to hear the divine voice saying as before, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," since the resources of wisdom and strength in the Christian church are identical with the places of revelation of God.

Our subject is so vast that we shall divide it into four parts: the nature and prerogatives, the foundation and organization, the function and growth, the contradiction and exclusiveness of the church.

A. The nature and prerogatives of the church.

1. *The nature of the Christian church.*

A few years ago Professor Anton Fridrichsen, Uppsala, made the statement that the Jewish conception of the kingdom of God at the time of Jesus Christ had exhausted itself either in an empty apocalyptic speculation or in a political fanaticism of insurrection. It looked as if the hope of Israel, which this conception contained, should never be realized or

in an attempt to realize itself should become a means of destruction for the people. The Jewish people were relieved from such a dilemma by the coming of Jesus Christ, as he accepted the conception of the kingdom of God but realized it in the creation of his *ekklesia,* which exists on the borderline of the present and the coming world, in death and life fellowship with the crucified and resurrected Son of Man.

Without accepting this statement with all its implications we may take it as an evidence of the modern conception of the church to the effect that the church has its historical roots back in the time of the Old Testament, although it was founded by Jesus Christ at the beginning of the new covenant. This change in modern theology has brought the conception of the church as the people of God to priority, and so far we acknowledge its Biblical basis.

Every Bible reader will recognize the close affiliation between Ex. 19: 5-6 and 1 Pet. 2:9: "Ye shall be a peculiar treasure unto me above all people . . . ye shall be unto me a kingdom of priests, and a holy nation"; and "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." And taken together with the words of Paul in Rom. 11:1-5, "I say then, Hath God cast away his people? God forbid. For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew . . . Even so at this present time also there is a remnant according to the election of grace," and similar statements of the same author in Rom. 9:24, 26; 2 Cor. 6:16-18; Eph. 2:19-22; it becomes evident that the conception of the church as the people of God has its prototype in the Old Testament, although the New Testament adds to this conception the new understanding that God's new Israel has attained its status through grace and faith only.

This new qualification of the church as the people of God through grace and faith is a revolutionary one. Grace means the saving activity of God in Christ Jesus, and thereby it designates the church as the people of God which is redeemed through no virtue of their own. Moreover, the

qualification of faith breaks down any national limitation connected with the conception of the church, as faith to God is a universal possibility given to all mankind. Furthermore faith places the emphasis upon the spiritual things in such a way that the church of God is seen clearly to be a universal community of believers as a result of the redemptive action of God in Jesus Christ.

This revolutionary change is also accounted for in other terms in the New Testament. It is called a new creation or a new birth (John 1:11-13; 3:3-8; Gal. 6:14-16). In the church of God humanity has placed before itself the possibility, and even the realization, of a new beginning of existence and life. All relationships are here of a kind which neither race, nor capability, neither ordinary circumstances nor moral merits are able to account for. Through the church God acknowledges his right to and his personal obligation for us in spite of our unworthiness, entirely on the basis of his grace in Jesus Christ. The people of God is the family of God. Moreover, realizing our adoption in Christ, we are also called into saintship, the fellowship of the people, who have received the spirit of God.

The church, therefore, is, through its very nature, a revelation of the redemptive powers of God in Christ. In a reality of human weaknesses and shortcomings, of satanic wickedness and destruction, we meet the people of God as the realization of an unbelievable superhuman reality. Here the word of God is sounding, and the spirit of Christ is calling us from death into life with God. Here we gather around the baptistry and the Lord's table in order to enjoy our spiritual heritage from the past, and here we receive anew what God has entrusted us to pass on to future generations until the coming of the kingdom of God.

2. *The prerogatives of the church.*

The church has come into its status with God by being called into it. The calling of God as a constitutional factor all through history is seen both in the Old and in the New Testament. The patriarchs were called by God. The national leaders of Israel from Moses to kings and prophets were

called. And so were the apostles and the disciples of Jesus. And even on the day of Pentecost people were called out from their houses and from their ordinary state of mind into a life-long fellowship with God and with one another. The same fact belongs to our most profound experience today. As the people of God we are still standing beneath the call through every day's toil and anxiety. The call of God always belongs to the mystery of our lives. We therefore also consider it to be linked together with the election of God (Eph. 1:4, 5, 11). In his unfathomable wisdom and love he called us! And he somehow or other made his call effective.

Moreover the church also has the prerogative of the people of God to be saved through the grace of Jesus Christ, our Lord. Christian salvation is at least the removal of sin and guilt, and the establishment of a personal relationship with God through faith and love. It was historically founded through the victory of Jesus Christ on Calvary over the kingdom of Satan, and it is propagated in the hearts of men everywhere the gospel is preached in the power of God. The fruit of salvation is to be found in the rule of the Spirit of God over our lives, and the fullness of salvation is as yet to be revealed by the visible return of Christ in his glory.

Likewise the church has been baptized by the baptism of Christ. Of all that might be said about the meaning of Christian baptism, we might here confine ourselves to the statement that Christian baptism at least is a dramatic likeness of, and a spiritual participation in, the death and resurrection of Jesus Christ, through which God confirms to the believer the preaching of the Cross. By being buried into the death of Christ in baptism, we enter into the judgment of God over sin and guilt. By the pronouncement over us in baptism of the names of the Father, and of the Son, and of the Holy Ghost, we receive an objective confirmation of our adoption in Christ into childhood of God. By our resurrection in baptism with Christ into the newness of life, we participate in his victory.

Therefore Christian baptism is truly a privilege which belongs to our status in Christ. Through this visible sign the church is definable among men in spite of its invisible nature.

Christ furthermore has anointed his people with his Holy Spirit and thereby he has endowed his church with the gifts of grace. In Ephesians 4:7, 11 we read: "But grace was given to each of us according to the measure of Christ's gift . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God." The gifts of grace are evidently always additional gifts to our salvation in Christ. And they consist in the power to be a means of grace or salvation, to our fellowmen within and without the church. Therefore the gifts of grace also are an endowment, which God gives to all he saves, although they are given in a great variety, answering to the variety of the needs of all men and the needs of his church. Where the gifts of grace are sought in order to save people, the church life becomes enriched with the blessings of Christ, and the kingdom of God overcomes the kingdom of this world.

The prerogative of the church as the people of God consists also in the fact that Christ challenges his church with the world-wide missionary task. The challenge of Christ is meeting his church in every generation. Today his challenge is as strong as ever. The growth of the population of the world has been exceedingly great in the latter generations, especially in the underprivileged lands, so great that the missionary work has not been able to cope with it. At the same time the challenge of a godless communistic trend of mind in these countries has in many lands compelled the Christian church to remember that the challenge of witnessing to the heathen world is still a challenge of martyrdom. Moreover, in the older civilized countries of the world secularism has in such an effective degree changed

the minds of people that the Christian witness has become timid and weak. Under these conditions the church again needs to be confronted with the Cross of Christ and facing the Cross to have reborn in it the willingness to suffer for the sake of the salvation of the world. Only a reconsecrated church is able to meet the present-day challenge of Christ.

Finally the church has the prerogative of standing under the eternal promises of God. The Christian church of today is painfully aware of its shortcomings. In the social and ethical, in the intellectual and political spheres of life the church has failed to bring in the rule of Christ. This failure is primarily due to the fact that the kingdom of Christ does not mean enough in our personal lives. We need a faith, which may determine our lives in every way in order to become of more value to the world.

Our shortcomings would create despair if it was not for the promises of God in Christ. Having heard the confession of Peter, Jesus said to him: "On this rock I will build my church and the powers of death shall not prevail against it" (Matt. 16:18). During the way we have learned that we were not to understand this promise in such a way that the church would be spared from every adversity. On the contrary, we have seen that the church would have to share the fate of the people to which it belonged. In spite of this qualification of our empty expectations we have also learned that God never took his protecting hand away from his people. God has, in Christ, given his people his eternal Yes, and the word of God is reliable. It shall forever be the eternal assurance of the future to which the church is destined.

Looking back, we may say that the church according to its nature and prerogatives is a revelation of the eternal love and wisdom of God, which came to us in the grace of Jesus Christ, and which has endowed us with all spiritual blessings in spite of our human frailties and shortcomings. These blessings include even the eternal promises of God, which will never be cancelled.

B. The foundation and the organization of the church.

1. *The foundation of the Christian church.*

Paul describes the foundation of the church in Ephesians 2:19-22 in the following way: "You are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord."

We shall later return to the idea of the spiritual house of God. Here we shall only speak of its foundation.

The meaning of the term foundation must be the basis of our relationship to God. As we have already noticed our new relationship to God may be expressed in terms of our adoption to sonship in Christ, which also includes the revelation of the fatherhood of God. To this conception Paul further adds the notion of the church as a fellowship of saints. So sonship and sainthood go together as the designation of the spiritual character of the church. Now the foundation for all that is said to be both Biblical and Christ-centered. Let us consider each of these terms separately.

Paul claims that our salvation has a Biblical basis to such an extent that the church as the people of God is being built upon a Biblical foundation. What does he mean? I take it that he is thinking on the Bible as the revelation of God.

Revelation is an act of God through which he opens the door to fellowship with himself. Popularly speaking, we may say that there are two doors, which are closed between God and man. Both of these doors have the handle inside. One of them leads from God downwards to man, and the other one leads from man to God. There is no communion among God and man unless these two doors are opened. And our door will never open until the door of God opens up to us. The door of God is called revelation, and the door of man is called faith.

Our lives begin in a riddle, which no one is able to

solve. Only through the revelation of God we understand that we are away from God, and that God is opening his door towards us. Thus the consciousness of sin and of the possibility of salvation comes to us through the revelation of God.

Next, we are right in saying that, to Paul the revelation of God in the Bible was a coherent and a continuous one. Whether you take the Old Testament or the New you have, according to this point of view, to do with the divine activity in word and in deed, and you meet over all the divine spirit, which interprets these events to anybody who is ready to listen in faith.

Furthermore, Paul states that the foundation of the church is Christ-centered. Christ is the chief cornerstone in the Biblical revelation of God. This qualification means that you may read the Bible in such a way that it does not become a meeting place between God and you. If the word of God becomes an authority for you without it also becoming a witness about and a means of leading you to Christ, as it happened with the scribes in the days of Christ, then you are still excluded from the fellowship of God, as God is not revealing himself apart from Christ. (Matt. 11:27; Mark 8:38; 14:62; Matt. 13:1-13; John 5:39). The same qualification also intends to let us know that if we read the word of God merely theoretically, and refuse to let it bring us under the existential authority of the living Christ, then we shall never get the experience that the word of God enters into our actual situation to save us. (Matt. 23:2-6, 13, 15, 16; 12:50). Moreover, you may read the word of God without also seeking the spirit of God, and you will have the same experience, to the effect that the Bible is Christ-centered also in such a way that is not to be understood without the spirit of Christ. (Matt. 15:8-9; 16:1-12; Mark 12:38-40). What God intended to be a source of life then is turned into a link of death (Matt. 12:1-8). Finally, a Christ-centered revelation means that you are not meeting God by quarreling about the infallibility of the Bible. The Bible never claims infallibility for itself; it does, however, witness to

the fact that Christ is an infallible savior, and that the spearhead of the revelation of God is to be found at the Cross, which is the infallible proof of the self-forgetting and self-sacrificing love of God in Christ in its deadly warfare against sin and guilt, depravity and wickedness.

To sum up, we may say that the foundation of the church is Biblical, not in the sense of the old verbal inspiration, but in the far more vital sense of a living Christ-centeredness. Wherever the word of God becomes a door leading to the fellowship of God through Christ the church is founded and grounded for ever.

2. *The organization of the Christian church.*

The New Testament church, beyond any doubt, is an apostolic church. That does not primarily mean that the church was governed by the apostles. Nor that we should elect apostles in order to become an apostolic church. It does, however, signify that the New Testament church devoted itself to the apostolic teaching (Acts 2:43). And the apostolic polity organized any Christian church around the living reality of the glorified Christ. Christ was to Paul the dominant reality in the church. Therefore he used the reference to Christ as the head of the church in different ways. First and foremost, the headship of Christ in the church was a motive for sincere devotion and worship (Col. 1:14-18). Next, it was a motive of genuine humility among the members of the church (Rom. 12:3-8). Furthermore, it was a strong motive to unity in the church in spite of a diversity of gifts. (1 Cor. 12:12-14). Moreover, it motivated clean living and inspired with religious power (1 Cor. 6:15-20; 10:16; 11:27-28). And finally, it effected mutual encouragement (Gal. 3:26-28).

Historically, the Christian church has differed in its organization mainly in three predominant types of government: the episcopal, the presbyterian, and the congregational type. As Baptists, the congregational type has appealed in the most strong way to us, as it leaves much room for Christian brotherhood in its simplicity and love, its

beauty and strength. It is a great question, however, whether these forms of polity are mutually exclusive, unless one of them is unduly stressed. Moreover, it is evidently possible to notice the presence of the characteristic traits of all these forms of polity in our New Testament of some extent.

It would, however, be possible also to point out the same types of government in the political world, where you find the monarchial, the minority, and the democratic majority rule without any justification of calling one or another type Christian.

The absolute qualification for any polity to be rightly termed as Christian is, however, neither one nor the other type of government, since the monarchial, as well as the minority and the majority rule are liable to become influenced by a few influential men or a party machinery or some mass psychological factor. Neither a demos nor any dictator may rightly be claimed to be Christian.

The only qualifying factor to bear in mind in regard to the polity of the apostolic church is Christ as the real and living head of his church. Where Christ is the real lord, the crown rights of the redeemer are taken care of in the only possible way. Christ is able to inspire as well the leadership as every member of his church.

C. The function and the growth of the church.

1. *The function of the Christian church.*

In the New Testament the Christian church is primarily a missionary church. Its activity, however, is not exclusively evangelistic. On the contrary, the New Testament contains several meaningful pictorial representations of the many-sided function of the church. We shall mention four of these picturesque interpretations of the church at work.

(a) The church members are called a royal priesthood (1 Pet. 2:9). No doubt this designation characterized the witnessing and the intercessory power of the church (Matt. 28:18f; 1 Peter 2:9; Phil. 2:12-18; 1 Tim. 2:1-2; Matt. 21:12-13; 1 Tim. 5:8; Phil. 2:20; 1 Cor. 12:25). That this power is also

connected with the term of royalty reminds us of the divine aspect of the work of saving the world, which makes the church members ambassadors of God to the world (2 Cor. 5).

(b) Furthermore, the church is called the body of Christ. By this term the church is designated as a living organism, in which all the members are mutually related and unitedly dependent upon the vital relationship to Christ himself (compare John 15:1-8). Paul, however, carries this picture further in the fact that he reminds us of the body of Christ, which was broken down by the crucifixion on Calvary, and uses this fact to inspire the church to become a manifold, unconquerable new tool for the spirit of Christ to sacrificial service. The church in this way becomes a superhuman reality expressing the saving power of the crucified and resurrected Christ. Or it becomes a living, unconquerable organism for Christ to get in contact with the world, which has done what it had power to do in order to get rid of him. The broken body of Christ shall, as it were, become rebuilt anew in Christ's church, and Christ shall through the church win an unquestionable victory over sin and wickedness.

(c) The church also is called the spiritual house of God (for the family consisting of God's children) in which every member is a living stone (1 Pet. 2:9). The function of the church is here designated as a refuge for the people, who are lost and homeless in the world. In the church it shall be easy to find God as their father, and their fellowmen as their brothers. Here love and peace shall reign, and all the storms of life shall cease (1 Cor. 3:9-16; Eph. 2:10-22; 1 Pet. 2:5).

(d) Finally the church is designated as the leaven of the world, or the light or the salt of the earth. Here the church is pictured as a community of people whose influence is penetrating the world far beyond their own sphere through the radiance of their insight, the moral power of their consciences, and the warmth of their hearts. Such a function transforms actually the intellectual, and

the social, and the political life of every generation in all the world (Matt. 5; John 3:17-18; 1 Pet. 2:13-16).

There is no institution in the world with nearly as important a function as the church. God has entrusted it with the intermediary position between sinful world and himself until the coming of the kingdom of God in its exalted glory. Eternal responsibility rests on the shoulders of the church for the salvation and for the present well-being of every generation. Let us take courage in faith to Christ that we shall not despair in any adversity, nor give up to work for his kingdom. Let us faithfully do our duty to the honor and glory of God and to the salvation of mankind.

2. *The growth of the Christian church.*

The church is growing, while it is fulfilling its task in the world, in grace and thankfulness, in unity and in power, in service and in hope (John 14-17; 1 Cor. 3:17; Gal. 3:26-28).

We shall here confine ourselves to deal with the unity of the church. The church is growing in spiritual and in practical unity through the fact that God puts reverence for himself in our hearts, and through the fact that Christ becomes our common savior, and finally by the revelation of the Holy Spirit.

No other community has during its history given evidence so strikingly of its being a unifying force as has the church. Wherever the gospel of Jesus Christ was preached, isolation and aversion were broken down between people of all kinds. Likewise, lack of honesty, misunderstanding, and moral degradation, which always are undermining true fellowship, were conquered. And all old barriers of race differences, class distinctions, and national prepossessions had found their eternal adversary.

Also today the world is needing fellowship on the basis of forgiveness, truth and good will. It is the task of the church to realize these precious traits in its own midst and to propagate them into the world. Let us dare to be true to the inner urge of Christ.

D. The contradictions and exclusiveness of the church.

In the life of the church we meet constantly a tension between its calling and its attainment, its spiritual longings and its practical short-comings.

But also in the relation to the world there is a constant tension present. It is the duty of the church to witness about Christ, and as Christ always is a sign of contradiction in this world, his witnesses will have to endure suffering for his sake. Therefore the symbol of the cross is ever with us (Phil. 1:20; 3:10; 1 Pet. 4:13; Phil. 1:25).

This constant tension, however, also has another aspect. It is the expression of the fact that the church is in this world and yet not of this world. It lives in the order of life that is dying away under the judgment of God, but it belongs to the new order of God, which is a coming reality.

In such a strenuous position it is no wonder that some people try to come out of it by making shortcuts here and there. And the question arises, whether the church is bound by its New Testament pattern, or it may take any form that easily adapts itself to the changing circumstances in which the church may be placed at different times.

To this question we may give the answer that the church is bound to its New Testament pattern in three ways.

(a) Firstly, it is bound by its own nature. The church is not a human invention. The church is a gift of God and as such it brings to us qualities that are more than human, although they appear in the persistent presence of human frailties. The holiness of the church through the communion of the Holy Spirit, the Christ-centeredness of the church through the determination of his cross, and the missionary call to sacrificial witness for the world cannot be taken away from the church without its losing its essential nature. Nor can the revelation of God in the midst of the church through the word and through the ordinances be cancelled with any hope of substituting for them something else. The church must be true to its own nature.

(b) Secondly, the church is bound to its New Testament pattern through its own history. In spite of all the divisions of the church during its history, the church has always been identical with itself. It is the same gospel that is preached today as it was in the beginning of the foundation of the church. We are using the same Bible as our fathers did. We share the same spirit. And every time the church has tried to deny its past, its existence as a Christian church has come under the judgment of God. Whether the church has tried to make a shortcut for itself by identifying itself with a national state or with the world as a whole, it has lost itself. And if some part of the church has tried to isolate itself from its world-wide challenge, the barrenness of spiritual death has entered it.

(c) Finally, the church is bound to its New Testament pattern by its missionary task in the world. Somebody has said that the keynote of the apostolic church was love. This note is always lost, when the church has forgotten or neglected its missionary call in the world. The church that tries to free itself from its New Testament pattern will substitute in place of love, power, or honor, or success.

It is our obligation at present as Baptists to preserve faithfully the pattern of the New Testament church and to conquer any temptation to take a spiritual or practical shortcut. The people of God through grace and faith must remain true to its mission, or nobody is saved.

ECCLESIASTICAL AND EVANGELICAL ECCLESIOLOGIES

BY S. A. NEWMAN

In the history of Protestant Christianity ecclesiology has been broadly classified into two types, episcopal and congregational. These terms draw our attention primarily to the organizational complexion of church groups. To avoid this limitation I have chosen to employ some other terminology, though to do so may require more explanation than the time will permit. In order to discuss a more doctrinal definition of ecclesiology, I have chosen to use technically the terms, *ecclesiastical* and *evangelical,* instead of *episcopal* and *congregational,* respectively.

Admitting that it is considerably beside traditional connotations of the term, we use *ecclesiastical* as a descriptive designation of Christian groups whose doctrine of the church emphasizes the institutional aspects of Protestant Christianity. To this class would be referred all those who conceive the church to be the residium of the duly established, successionally qualified, authoritatively administered, "body of Christ."

The use we make of the term, *evangelical,* is perhaps even more of a strain on the common usage. Webster has expressed the majority opinion when he tells us that evangelical refers to "that party among Protestant Christians which holds that the essence of the gospel consists mainly in its doctrines of man's sinful condition and need of salvation, the revelation of God's grace in Christ, the necessity of spiritual renovation and participation in the experience of redemption through faith."

These definitions introduce us to the distinction which we seek to employ. For both ecclesiastical and evangelical ecclesiology, the primary ingredient in the formation of ecclesiology is a doctrine. I think it would not be unfair to say that, for ecclesiastical ecclesiology, the doctrine of the church is primary; I would insist that in evangelical ecclesiology, the doctrine of the church, as such, is secondary in the formation of its ecclesiology. In congregational Chris-

tianity, the texture of the evangelical doctrines of grace constitutes the formative factor in the doctrine of the church.

This introduces us at once to the relevance of the historical approach to the area of ecclesiology. At the outset of our study we observe that history is exceedingly important to both ecclesiastical and evangelical ecclesiology. Even more impressive is the fact that history's importance to each of them is of almost mutually opposite significance.

For ecclesiastical ecclesiology, history is the area of its "existential operation." The church is objectively real in history. It has been projected at a point in history and, as a continuum, is stirred as a divine ingredient into the historical situation. The exigencies of history have furnished the occasion for the ministry of the church. They have also furnished a considerable portion of the form which the church has assumed in its development. In an ecclesiastical tradition, the *last* of the series is the most valuable, for it represents the extent of the progressive formation of the historical being, the church.

For the evangelical, on the other hand, church history poses an altogether different problem. The church was originated at a point in history as the embodiment and expression of ideal spiritual values. For each succeeding generation of its history its entire concept is formed by an appeal to the identity of these spiritual values. The *first* in its historical series is the norm; each succeeding generation must, at best, work out an approximation of this original quality.

This contrast in historical relevance points up the contrast in the part the Bible plays in the formulation of each of these ecclesiologies. For ecclesiastical ecclesiology, the fountain-head of the church is in biblical antiquity. There is to be observed the record of its existence. The spiritual values—the internal content—are there in its beginning and they are to be served in its succeeding development. These values are served, however, by an objective institution which is engaged not only upon its creative role in human

history, but also upon the responsible task of developing into what it, itself, is expected to become.

At the risk of over-simplification, evangelical ecclesiology, too, looks to the Bible as the source of its movement. In agreement with the ecclesiastical group, it rejects the idea of the development of the spiritual content of Biblical religion, insisting that this be mediated intact to each succeeding generation of history. Unlike the ecclesiastical, however, it also rejects the idea of development within the *form* area of religion. It insists that just as the creative force for satisfactory Christian experience in each generation is identical with that which was operative in the beginning, likewise the form of the externals of the Christian religion was adequate to its embodiment and expression at the beginning and is adequate in each step of its historical experience. Evangelical ecclesiology turns to the Bible, therefore, for a description of the normative form in religion; it is a true sample of the internal spiritual content of Christian faith and of the manner it is expected to be adequately expressed in the church.

It is, therefore, a problem in the history of doctrine with which we have to do and not merely a comparison of forms of organization of church groups. And who could estimate the extent of the "conservation of matter and energy" which would have been achieved if there could have been brought into focus the exact point of disagreement among the major segments of Protestantism? They are practically unanimously agreed on the primary doctrines of grace. It is the point as to how grace is to become embodied in an external form called a church that Christians are now, as always, in disagreement.

We should like to give further definition to the term, evangelical, by calling it "functional" ecclesiology. By this we seek to describe the technique by which the primary doctrine of grace issues in a church kind of life in history. Evangelical ecclesiology makes the distinction that, in keeping with the purpose of the incarnation, the primary method was not to *solicit* a following but to *elicit* a response. Evan-

gelical ecclesiology seeks to implement this distinction by making the faith element central and creative and the practice of that faith the result. The "idea" in religion becomes the constitutive element, and the idea becomes the pattern of the "institution" itself.

It seeks to be a "functional" ecclesiology in that the outer form of the church is accepted as the adequately corresponding external situation for the internal quality of the church kind of life. By this process, it believes, there is eliminated from Christianity what has been a besetting bane of historical religion—the positive regulation of human experience by churchly systems of religious institution. In the method of evangelical ecclesiology, the human spirit is at all times exposed; Christianity is required to regulate life from within.

As a synonym for the functional idea, this type of ecclesiology is often called a fellowship. It is a true figure. Whatever else it may be made to convey, it must be taken to mean that at all times all the members of its circle are exposed to the full measure of religious responsibility. In the judgment of many there is no way in which there could be imposed in larger measure the quality of "authority" or obligation upon a situation called a church.

The substance of these ideas is that evangelical ecclesiology seeks always to make valid the person-centered aspects of Christianity. At the heart of the doctrine of grace is the idea of union with Christ. Among all the analogies of Paul's vocabulary, this figure undoubtedly represents the most mysterious and at the same time the most suggestive description of the Christian idea of salvation. And whatever implications it may bear in other respects, this figure brings the person, Jesus Christ, into the circle of individual, personal relationship.

Its implications for ecclesiology would seem to justify the idea that, although Christ may employ mediating means in the pursuit of his sacred vocation, the doctrine of salvation prevents us from identifying Christ with any extra-personal

institution in religion. Evangelical ecclesiology insists, therefore, that the salvation idea must be distinguished clearly from the church idea in our religion.

Evangelical ecclesiology implements this idea in several ways. In the first place, it teaches that salvation, as such, takes place *outside* the church; that one is not to be qualified by the term, the churchly, until he has come into this personal relationship with Jesus Christ described as salvation. It thinks of the function of the church as being to serve as a *place for Christian men* rather than a *place to make men Christian.*[1]

When qualified by the personal experience of grace, one from the "outside" asks to "join the church." Literally, one who becomes thus related to Christ aligns himself with the "Christ kind of people" of his vicinity. The intention he expresses—his request for membership in the circle—is acknowledged by evangelical ecclesiology in good faith. But in the process of his growth in Christian consciousness he eventually realizes that he has not "joined the church." He has asked rather to help constitute the church.[2] He has come to sense the purpose of Christ who then, as always, intends out of such material as he to build his church among men. Herein lies the deep sense of obligation to the human heart; there is inexhaustible inspiration in the sense of participation in the church of Jesus Christ.

Historically it is easy to trace the occasional embodiment of this principle in evangelical ecclesiology. For example, it appears in bold relief in the post-reformation insistence on "believer's baptism." For our study the order of the events in this connection is significant.

The first recovery was the basic doctrine of grace—justification by faith only. The second step was the affirmation by a large segment of these evangelicals that the

1. For a reconstruction of the primitive conditions under which those who were Christian began to act in a "church" manner, see E. F. Scott, *The Nature of the Early Church*, Chapters I-III.

2. *Cf.* H. Wheeler Robinson, *The Life and Faith of Baptists*, page 99.

external rites and ceremonies of the churchly area must be brought into consistency with the root idea of person-centered grace. They practiced believer's baptism. Parenthetically, it must be added that the clarity of their conviction at this point is evidenced by the fact that, by and large, their believer's baptism was administered by the traditional mode of affusion. It was not, therefore, for the majority a test of the form of baptism but a discrimination at the point of its meaning for the disciple and his experience of grace. Baptism by immersion came later for a minority of those involved. It would be counted by some of us as a third step in their recovery program!

In credal history the causal element which we have described as the doctrine of grace has been succinctly expressed in the formula: "Where the Holy Spirit is, there is the church." Evangelical ecclesiology subscribes enthusiastically to this idea. It does not take it to mean, however, that the abiding place of the Holy Spirit is in an institution. It rather thinks of it as persons of a fellowship, whose togetherness is a chief symptom of their relation to the Holy Spirit. Pentecost for the Christian church was not a new and distinct work. It stood as the guarantee that the one who had moved among them saying, "Repent ye, for the Kingdom of Heaven is at hand," was still doing business at the same place.

When we have defined the basic principle of evangelical ecclesiology—that the content element is primary and causative—what is the method by which this evangelical doctrine becomes an evangelical ecclesiology? How shall the internal become embodied in an external for religion?

In the first place, the external form which the internal shall employ is acquired by choice. It contributes to every consideration for us to recall that the same basic evangelical doctrine of grace has in history chosen two distinct types of church form for its embodiment. And the choice of these two forms has created two distinct doctrines of the church.

In evangelical ecclesiology the form, though always the

resultant, is important. This type requires of itself that it arrange an external form which shall not only not place an encumbrance of inconsistency upon the internal, but which shall actually encourage the personal, internal element thus externalized. As indicated earlier, appropriateness of form as a parallel expression is the essential polity. There is the expectation that it shall be a true symbol of its internal quality.

Perhaps at the point of their views of the ministry we have as sharp distinction between these two ecclesiologies as is to be found. For ecclesiastical groups the ministry is successionally ordained, authoritative, and more or less separate in church affairs. For evangelicals the ministry is a gift to be exercised in the same sense of stewardship as other Christian "charismata." The minister differs *in degree only* in the quality of spiritual experience in the group of which he is a part. He comes to his task with the same sense of mission as is expected to motivate any other Christian in the use of his talents. The difference in the place he occupies in the group is determined by the difference in his work, not by a difference in his person or office. He is not authoritatively conditioned for his work by identity with traditional avenues of churchly administration.

Consequently, ordination as practiced in these two kinds of ecclesiology becomes a radically different thing for each of them. Ecclesiastical groups ordain by "investiture." With episcopal prerogative they bestow upon the candidate qualifications in kind.

In contrast, evangelical ecclesiology ordains, usually with a ceremony identical with the other group, but for an exactly opposite significance. It is for them a formal acknowledgment of a gift to be exercised, a character which offers itself in consecration, the recognition of one's disposition to render a service of a special kind. Its basic presupposition is the Biblical idea of "the priesthood of all believers." Often it expresses the opinion that it recognizes no person as qualified to "lord it over God's heritage." By

the literal application of the principle, it sets apart for itself, not an officer but a servant.

In the light of this definition of evangelical ecclesiology, let us now attempt a summary evaluation of its strength and weakness. To any of us who have lived for a time under this kind of church life, both aspects of this ecclesiology must be apparent.

Historically, evangelical ecclesiology has not given spiritual evaluation to the "togetherness" of its fellowship in a manner commensurate with the spiritual value it ascribes to the individual experience of grace. Often it has overlooked the fact that the reason for the existence of the church as a functional fellowship is to give normal expression to the kind of "life with Christ and toward others" which is the essence of individual salvation. In the history of congregational Christianity there has been the tendency toward atomism, as it has been so inarticulate in its definition of the spiritual reality of its corporate existence. It has not always even raised the question, "Is the whole more than the sum of all its parts?"

Again, evangelical ecclesiology tends always toward being cumbersome and awkward in its approach to its historical situation. Any person-centered movement must admit that, by its chosen technique, it is subjected to this limitation, whether it be democratic civil government, democratic ecclesiology, or any other popular method of social order and control.

We often hear the complaint from Christian leadership: "We could make much more progress with our work, if we did not have to carry so many people along with us." For the same reason and with similar language, leadership in civil government, ecumenical organizations and others express impatience with the peoples groups within the area of their responsibility.

Evangelical ecclesiology must ask again for itself and others: What is the primary objective? Are we trying to maintain and to perfect a system or organization, as such?

Are we not rather seeking to develop within persons spiritual qualities which, as they approximate the ideal, shall issue in Christian conduct describable at the group level as the "churchly" experience? Evangelical ecclesiology must content itself with the latter and it must endure the inefficiency of its system in order to realize the person-qualified motive at the center of its interest.

A closely related characteristic is that which results in a serious lag in the church's response to its whole duty in any given situation. In its occupation with the individual, an evangelical church is often inexcusably negligent of its social opportunities and obligations. It has a social technique but it is so voluntary, it is so naturally tied in with its method of encouraging individual values, that it often fails in any appreciable expression.

An additional weakness which effects materially the adequacy of the evangelical method in ecclesiology is the constant inclination of this group toward the ecclesiastical forms of church life. Congregational churches employ corporate agencies to further their interest in education, missions and benevolences. In their neglect of an articulate principle of ecclesiology, and being influenced, no doubt, by constant associations with ecclesiastical forms of organization, evangelical groups frequently drift into semi-ecclesiastical methods as they carry on their work.

Basing our judgment on the larger context of human history, it seems that there is less inclination on man's part to assume the privileges and responsibilities of *participation in* than there is to *accept from* institutional establishments in both religion and government. At least history has known a great deal more of the authoritarian institution in both realms. Since it requires so much less of the person involved, even those who have known the "living-room" of a more democratic way often seem inclined to exchange it for a less responsible order.

Another by-product of the evangelical approach is to be noted at this point. When spiritual values are identified with

"a certain person who lives on a certain street," there must be accepted the inevitable sag in the status of spiritual ideals, ideals which are contingent upon the fortunes of those persons who are their living embodiment. It must have been a humiliating experience for Paul to have to face a large segment of the Mediterranean World, a population that was constantly being appraised of how the Gospel was faring in Corinth, the capital of the "low life" of the world. The disciples in Corinth had not come far along the way of progress in Christian character, and Paul knew that they were literally, "living epistles, known and read of men." Yet it was his disposition to focus all the demands and the prospects of grace upon those frail human hearts. To him, as in the eyes of the world, they were "saints."

One additional criticism of evangelical ecclesiology must be made. For those whose chief objection to ecclesiastical ecclesiology is that it attaches too much sacredness to the *form* in religion, the evangelical form in religion has too often become also a "shibboleth." It is doubtful that there exists a more grossly violated principle of ecclesiology than this. Evangelicals find themselves in the awkward position of having judged institutional religion adversely only to find that they are themselves guilty of institutionalism. It appears that for both kinds of ecclesiology, the form has become the *sine qua non* of their existence.

If space permitted, it would be profitable to observe the similarities and contrasts of these two types of ecclesiology in their ecumenical interests. We must content ourselves with indicating that participation in ecumenical enterprises, from the level of the local community to world-wide relationships, is not to be identified with any particular type of ecclesiology. All types of church organization and life have been active in all phases of the ecumenical movement since its inception. We must add that the ecumenical perspective of Christian consciousness is so generally acknowledged that even those denominations which for one reason or another do not cooperate with the general type

straightway improvise a system of their own with which to express their sense of obligation.

In participating in these movements it is easy for evangelical groups to be embarrassed in their ecclesiology, embarrassed by the insistence of the ecclesiastical members of the family that all shall be concerned primarily with the form side of religion. If somehow the point of joint effort could be predicated upon the common denominator of the doctrine of grace, a point at which there is almost universal agreement, the prospects of unity and harmony would be greatly improved.

In all of this discussion we have been conscious of the fact that both ecclesiastical and evangelical ecclesiology have suffered considerably by our employment of the principle of contrast in their definition. Perhaps theoretically the ideal in ecclesiology should be something like a *both and,* not so much of an *either or.* But historically that has not been the case—and there is where our problem lies today.

REVISED STANDARD VERSION OF THE OLD TESTAMENT

BY CLYDE T. FRANCISCO

It has been a matter of concern to religious leaders for some time that although the Bible continues to be bought by more people than any other book, it is not being read in like proportion. Every pastor knows that one of the most difficult tasks of his ministry is to lead people to study their Bibles regularly. The complaint of the average person is that he cannot understand what he reads. The Bible speaks a language he does not comprehend. Some would charge that this is due to lack of spiritual perception, but is it not more likely that the problem is not spiritual, but rather linguistic? The Bible has become unintelligible to the average man, because it does not speak his language. As beautiful as the language of the King James Version is, and we all love it, nevertheless it often presents discouraging confusion to the average reader. The man on the street cannot understand its phrasing, so modern orators hesitate to use Biblical figures, lest their listeners be unimpressed. We have come a long way from the historic course of true religion if we allow respect for the beautiful phraseology of a hallowed translation to interfere with the proclamation of the truth with clarity to those lost and dying souls who have not learned to love that ancient translation, and in whom it produces only a confusion of ideas.

As the average person reads the King James Version, he needs a commentary, not so much in order to determine the meaning of the original Greek or Hebrew, but to interpret the English. The English language has undergone numerous changes in the meaning of words since the seventeenth century, especially in America. As an American sees the English of the King James Version he may read quite a different meaning into words from what the translators intended. Numerous examples could be cited; but it will suffice to mention a few.

I Kings 3:16-28 tells the story of the two women who came to Solomon to settle an argument about which one was

the mother of a disputed child. One charged that the other's child had died because "she overlaid it." What does "overlaid" mean to us today? Commonly it means to cover with something, so the reader supposes that the woman smothered the child with a blanket or some such article. But the Hebrew means "she lay upon it." And this is just what "overlaid" meant in 1611.

The Apostle Paul wrote the church at Philippi commending them because "ye did communicate with my affliction" (Phil. 4:14). This makes little sense to us today. What Paul meant is, "you shared my trouble" and this is what "communicate with my affliction" meant in 1611. In the King James a mansion is simply a dwelling place. To us it is a palatial home. In 1611 prevent meant "to precede." Today it means "to thwart."

The reader of the King James is also confused by the use of italics to indicate words missing in the original text. In every other book he reads italics are used for emphasis. Thus his interpretation, especially in oral reading, may turn the sublime into the ridiculous. An amusing example is found in I Kings 13 where the account is found of the old prophet who deceived another prophet into disobeying God. When the deceived man is killed, the aged man of God "spake to his sons, saying, Saddle me the ass. And they saddled *him*" (I Kings 13:27). Empasize this last italicized word and a ridiculous turn is given to the narrative which of course is not intended by the Scripture.

Another matter of great significance in understanding the Old Testament particularly is the fact that the King James Version makes no distinction between prose and poetry in its paragraphing. As any student of literature knows, the laws of interpretation of poetry are quite different from those governing prose. The former must be read with imagination and aesthetic sympathy. The American Standard Version went beyond the King James slightly in paragraphing such books as the Psalms and Job as poetry. But it leaves the prophets, most of whose writings

are poetic, untouched. Proper arrangement into poetical paragraphing can impress the reader much more vividly with the type of liteature he is studying.

Note the difference between the impact of the arrangement in the King James and that of the Revised Standard Version as we examine Jeremiah 51:20-23:

King James Version

20 Thou *art* my battle axe *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

Revised Standard Version

20 You are my hammer and weapon of war:
with you I break nations in pieces;
with you I destroy kingdoms;
21 with you I break in pieces the horse and the rider;
22 with you I break in pieces the chariot and the charioteer;
with you I break in pieces man and woman:
with you I break in pieces the old man and the youth;
with you I break in pieces the young man and the maiden:
23 with you I break in pieces the shepherd and his flock;
with you I break in pieces the farmer and his team;
with you I break in pieces governors and commanders.

In addition to the change in the English language since 1611, necessitating a more modern rendering of the Greek and Hebrew for the average reader, there has also been a large amount of knowledge acquired concerning the mean-

ing of Hebrew words that was not possessed in the 17th century. By discovery of new manuscripts and a more careful study of ancient versions, it is now possible to get back more closely to the *original* Hebrew text than could be done in 1611.

Thus it should be apparent to every serious student of the Bible that a new version of the Scriptures is needed if the Bible is to have an integral part in the life of laymen. There is a dangerous tendency even in Baptist churches today to trust matters of faith to the preachers, who are becoming all too frequently the custodians of the layman's faith. The pastor, trained in theological lore, is regarded as the only one who can interpret the riddle of the Scripture. This is a far cry from our basic belief in the competency of the individual Christian in interpreting the Bible and his faith. Much progress can be made in leading the layman to a vital concept of his faith if he can have a Bible he can understand, one that speaks his language.

We should not argue, therefore, whether or not we need a new version of the Scripture. The point at issue is, rather, whether or not the Revised Standard Version meets the need of the hour. Such is the purpose of this study.

This new version has had a long and varied history. It began with the efforts of English and American scholars that resulted in the English Revised Version of 1885. This version had come about because of a felt need to revise the King James Version. The American section of the committee, however, was handicapped by the fact that in matters of dispute with the English section, the scholars of the mother country would have the deciding vote. This handicap was compensated for by the inclusion of an appendix which would list the American preferences. It was further agreed that for a term of fourteen years the American scholars would not sanction any other editions of the Scripture. During this fourteen-year period the Americans continued to work, and discovering that scholars of both continents were favoring their preferences, they felt that

an American revision was now required. This resulted in the American Standard Version of 1901. A more literal translation of the received Hebrew text could hardly be desired. Yet this very effort to translate literally is the handicap of this version. It produced the objectionable "Jehovah" for the name of the God of the Hebrews, which is a transliteration of the Hebrew consonants and vowels as they appear in the Masoretic text. Yet it should be realized that the vowels in the text are those of *Adonai* (Lord) and not those belonging to the original consonants (Y H W H). The name should be rendered, not as "Jehovah," therefore, but as "Yahweh." The Revised Standard Version, in going back to "the LORD" of the King James Version, is less objectionable to the average reader than the American Standard Version's "Jehovah," although "Yahweh" would be more accurate.

The system of translation of the American Standard Committee is so literal that it appears stilted and often lifeless to the reader. Of great value to the careful student of the Scripture, the version nevertheless could never catch the imagination or the sympathy of the American public, which still remained content with the King James Version.

Because of these difficulties, and a desire to incorporate in a version the discoveries of the last fifty years of research, it was decided that a further revision of the King James Version was required. In 1937 the revision was authorized by the International Council of Religious Education, which owned the copyright of the American Standard Version. Since 1937 thirty-two scholars have been on the Committee charged with making this revision. In 1946 the New Testament was published and has already been comprehensively reviewed and widely accepted. This review, therefore, concerns itself with the Old Testament, which did not appear until 1952.

In order to understand the new version one should be acquainted with the procedure of the committee as it prepared the translation. William A. Irwin in the little pamphlet

published by the Revisers, *An Introduction to the Revised Standard Version of the Old Testament*, pp. 17, 19, graphically pictures the procedure:

> The procedure of a meeting quickly assumed an accustomed form—it had one main thing to do. The meeting opened with a brief prayer. The chairman commonly had a few announcements to present. And then the work began. Seated about a long table, with the chairman at one end, mimeograped copies of a revision draft before them, and surrounded with Hebrew Bibles and an assortment of versions, ancient and modern, and with commentaries and other help near at hand—not least in importance, an unabridged English Dictionary—the members set themselves to the course of debate, which on point after point was to continue eight or nine hours a day through the next week or two. The agendum of the meeting was well known; not infrequently it had been decided at the previous meeting six months before. Mimeographed copies of the revision were in hand, and also an assortment of mimeographed comments by most of the members of the section. And so attention was directed to verse one; there would be a little pause: the committee had not yet warmed up to debating mood; then a member would cautiously venture the opinion such a word was not the best; he proposed another. This might then entail a lengthy discussion of the original Hebrew word and citation of grammar or syntax; perhaps commentaries would be invoked or other translations, and soon or late someone would find it relevant to cross to the English dictionary on its desk nearby and provide authoritative opinion on the usage under discussion. Thus the meeting went on, hour after hour, and day after day. No one could anticipate the course of events; sometimes an apparently innocent passage occupied an hour or more; occasionally considerable departure from the traditional wording was accepted with little demur; sometimes the committee ordered, instead, a return to the American Standard or to the King James. The alignment of of the committee was in constant flux; members who had stood shoulder to shoulder on one issue

would find themselves completely opposed on the next. There was no cliques or special interests. Old friends not uncommonly were leaders of opposing views that engaged in mortal combat. Then happily, a few moments later when the session had adjourned, all would be found in happy converse, a true symbol and expression of the deep personal friendship that developed through these years, if it had not already been long in existence.

When the section had labored through its first revision of the entire Old Testament, it turned about and went through it all again, reconsidering, and sometimes altering its actions which in some cases lay ten years in the past. This second revision was more expeditious. Members of the entire committee were requested to send in lists of their corrections, and similar suggestions from members of the Advisory Board, to whom drafts had been sent, were welcomed. The procedure now was consideration of these lists and action upon them in book after book of the Old Testament. In the first revision decision was by majority vote; but in this final reexamination a two-thirds vote of the entire committee was required for every departure from the basic text, the votes of the New Testament members being recorded by mail. At the conclusion of this task, the results were submitted to a small subcommittee of the members, to take final action on punctuation, form of notes, consistency, and the like, and then to see the text through the press.

When one observes that the basic text was determined by a majority vote and corrections of the basic text by a two-thirds majority, he can at once see that the margin of error in the choice of a particular translation may be quite large. On the other hand to require a unanimous vote or a two-thirds majority vote on the basic text would have made the completion of the task of translation almost impossible. The Revised Standard Version is the result of the only procedure that seemed practical to the committee. It appears to the reviewer, however, that a requirement of a unanimous vote for any departure from the King James Version would have resulted in a translation that would be

far more generally accepted than will be the controversial version that has now appeared.

There are, therefore, some aspects of the Revised Standard Version that are admirable, and others that can be strenuously opposed. First, we will discuss the elements that should be commended.

The Divine Name

One of the most needed corrections of the American Standard Version was the elimination of the hybrid name, Jehovah, which is of late medieval origin, and has no confirmation whatsoever in the Hebrew usage, where only the original consonants remain, the vowels being a matter of conjecture. Masoretes read *adonai* (Lord) instead of the original name. Following this lead, the LXX translators render the name *Kurios* (Lord) as does the Latin, *Dominus*. The modern Christian has no desire to use a proper name for God as if distinguishing him from other gods. Thus the term LORD, printed in capitals, has the advantage of both tradition and popular preference.

Thou and Thee, Thy and Thine

The new Version eliminates the archaic system of pronouns that was good English usage in 1611 but has passed out of vogue today. In addressing one another we use the familiar "you." However, in our prayers, most Christians still use the archaic pronouns as a mark of respect for the divine Holiness. This custom is retained in the Revised Standard Version. When men talk to one another, or when God addresses men, the modern usage in pronouns is employed. When men address God the archaic pronouns are used. This simple revision of pronouns makes the conversations and crises of the Old Testament saints much more lifelike and pertinent to the twentieth century problems.

Attractiveness of Arrangement

One of the most marked improvements of the new Version over the American Standard and the King James is

the attractive arrangement of the poetry. Especially is this true in the prophets. The reader will be captivated by the clarity and vividness of the language and will read on and on, utterly amazed that he can so easily understand what the prophet is saying. Yet, also, in the prophets one wonders what criteria the translators are using when they decide which is prose and which poetry. There is such a thin line of demarcation between Hebrew prose and poetry that it is often impossible to determine which is which. The reviewer sometimes suspects, especially in Isaiah, that the translators are blocking off as prose the passages that they consider later than the general context. This is frequently done without sufficient evidence that the passage is prose (cf. Isaiah 44:9-29; 52:3-6; 59:21; 66:18-21). In some of these passages there is a change in rhythm but not sufficient to indicate a prose passage.

The attractiveness of the version is further enhanced by the striking topical headings on each page and the elimination of the Scripture cross-references between the columns of the text. These have been considerably decreased from the number to be found in the American Standard Version and are placed as footnotes to the text. Verse numbers are also made less conspicuous, so that they do not hinder the progress of the reading of the words of the text. All in all, the total effect of the arrangement of the text is quite pleasing. Some improvement in the quality of the paper could be desired, for the ink often comes through.

Improvements in Translation

It is this aspect of the version with which most readers are concerned. In what passages do we find the new version more accurately presenting the original Scripture than do the previous versions? The scope of this review prohibits a complete analysis of the passages, but a few examples will be discussed in order to demonstrate the definite advantages of the new version over the older ones.

Genesis 1:28—the Hebrew verb *mala'* had been translated in the KJV and the ASV "replenish." This encouraged the

fallacious theory that Gen. 1:1 describes God's first creation and that Gen. 1:2 tells of a catastrophe that overtook the first creation, necessitating a second beginning by God. The Hebrew word means "to fill," however, and so appears in the RSV.

Genesis 3:1—The previous translations call the serpent a "beast of the field." We do not commonly today use the term "beast" in this way. So the new version more acceptably substitutes the expression "wild creature."

Genesis 3:8—KJV and ASV have the "voice" of God "walking" in the garden. This literal rendering of the Hebrew is an incongruous figure of speech in English. The RSV improves the passage considerably by employing "sound" instead of "voice."

Genesis 3:17—KJV and ASV both have "cursed is the ground for thy sake." This gives the impression that the ground is being cursed to benefit man. The context requires the more accurate rendering of the Hebrew preposition, *baavur* by the expression "because of." Thus the RSV has, "cursed is the ground because of you."

Genesis 4:8—KJV has "And Cain talked with Abel his brother." ASV has "And Cain told Abel his brother." The Hebrew verb *wayyo'mer* means neither, but is the common form of the verb "to say" introducing a quotation, and means "And he said." Obviously something is lacking in the Masoretic text; namely, what he said. Here the unanimous verdict of the Samaritan Pentateuch, LXX, and Syriac is that the original was probably, "Let us go out to the field." This the RSV supplies.

Genesis 6:6—KJV and ASV translate the verb *naham* by "repent." The RSV is more accurate with "to be sorry."

Genesis 29:17—KJV has "Leah *was* tender eyed." ASV has "And Leah's eyes were tender." RSV reveals the true nature of Leah's handicap, "Leah's eyes were weak."

Genesis 37:3—KJV and ASV say that Jacob gave Joseph a "coat of many colors." The literal Hebrew is "a tunic of extremities" which the previous translators had erroneously

interpreted as "a tunic of diversities" (that is, of many colors). This tunic, with its long sleeves and skirt, signified that Joseph would not have to do menial labor as did his brothers, for no one could do manual labor in such a costume. This more adequately explains the brothers' jealousy, who had to work while Joseph played. Thus the RSV is to be preferred, "and he made him a long coat with sleeves."

Genesis 49:10—KJV and ASV have "until Shiloh come," which has little or no meaning in the context, but which is a faithful transliteration of the Masoretic text. Apparently here the Masoretes have not preserved the original text. The other ancient versions give other readings, the most logical of which is that of the Syriac, which the RSV prefers, "until he comes to whom it belongs" (i.e., the Messiah). This is strongly supported by Ezekiel 21:32 (Hebrew) = Ezekiel 21:27 (English). The "Shiloh" of the Hebrew text seems to be an abbreviation of the Hebrew of this passage.

Exodus 6:3—KJV and ASV have "but by my name Jehovah was I not known to them." This seems to say that before this time the Hebrews did not know the name of their God and contradicts Gen. 4:26. RSV has, "but by my name the LORD I did not make myself known to them." The translators would have done well to have used "Yahweh" here instead of "the LORD," for as the RSV now stands the terms are very confusing. Although it is to be regretted that they let foolish consistency haunt them here in the use of divine names, the improvement is to be found in the translation of the verb. This more exactly translates the verb which is a *niphal*. It allows for the possibility that the name Yahweh was known before now, but now for the first time the content of revelation as to the genuine significance of the name is first given.

Job 1:1—Where KJV and ASV have "perfect," RSV has "blameless." Cf. Gen. 6:9.

Psalm 4 (the title)—Here, and in other Psalms, the KJV has "To the chief musician." ASV has "For the Chief

Musician." RSV has the much more probable, "To the Choirmaster."

Ecclesiastes 12:11—KJV has the incomprehensible, "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." ASV improves it slightly, "The words of the wise are as goads; and as nails well fastened are *the words* of the masters of assemblies, *which* are given from one shepherd." Note however, the RSV: "The sayings of the wise are like goads, and like nails firmly fixed are the collected sayings which are given by one shepherd."

Isaiah 40:3, 6—Note how the arrangement of "A voice cries" and "A voice says, 'Cry' " sets off the poetry and thought of this section far more emphatically in the RSV than in the older versions. In v. 6 the RSV, "beauty" is to be preferred to the "goodliness" of KJV and ASV.

Isaiah 52:15—KJV and ASV have "sprinkle" which has led to much confusion. The verb does mean "to sprinkle" but is used here with a direct object, which means that the nations are to be sprinkled, not to be sprinkled *upon*. As one picks up water to sprinkle it, so the Servant shall do to the nations. An ideal translation would be, "to scatter," but the RSV has a good rendering, "to startle," which pictures the nations scattering before the Servant of the Lord in dismay.

Isaiah 53:10—KJV and ASV say that it "pleased" God to bruise the Servant. Much better is the RSV, "Yet it was the will of the Lord to bruise him."

Hosea 13:14—KJV has, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from my eyes." The ASV is even more guilty of eisegesis, "I will ransom them from the power of Sheol. I will redeem them from death. O death, where are thy plagues? O Sheol, where is thy destruction? repentance shall be hid from my eyes."

Both these translations have been influenced by 1 Cor. 15:55. They both ignore the context where there is no

indication of a promise from God. Much more accurate is the RSV:

> Shall I ransom them from the
> power of Sheol?
> Shall I redeem them from
> Death?
> O Death, where are your plagues?
> O Sheol, where is your destruction?
> Compassion is hid from my eyes.

One can see how the Apostle Paul turned this caustic condemnation into a dramatic proclamation of faith.

Joel 1:4—KJV and ASV have "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten." The Hebrew words here describe the four stages of development of the locust. Much more accurate is the RSV:

> What the cutting locust left
> the swarming locust has eaten.
> What the swarming locust left
> the hopping locust has eaten.
> And what the hopping locust left
> the destroying locust has eaten.

Amos 3:3—Where the KJV has, "Can two walk together, except they be agreed," the ASV has, "Shall two walk together except they have agreed." In ancient times with little or no police protection it was not safe to walk with strangers, especially in the open country. RSV gives a clearer picture:

> Do two walk together,
> unless they have made an appointment?

Amos 4:1—Here, as in the Joseph Story the "kine" of the older versions has been changed to the plainer, "cows."

Micah 2:6—The KJV has the incomprehensible, "Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame." The ASV does a little improving, "Prophesy ye not, *thus* they prophesy. They shall not prophesy to these: reproaches shall not depart." Much plainer is the RSV:

> "Do not preach"—thus they
> preach—
> "One should not preach of such
> things;
> disgrace will not overtake us."

Malachi 1:11—KJV and ASV translate the verse as predictive of the acceptability of the offerings of the Gentiles. The Hebrew of the passage, however, has no verbs, which makes more likely the application to a present reality, and so the RSV translates the passage:

> For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the LORD of hosts.

This is but a partial list of the definite improvements in translation that one finds in the new version, but this list will serve to give an indication of what one can expect. On the other hand what are the shortcomings of this new Bible?

Failure to Revise Troublesome Passages

One is surprised to find that the translators of RSV neglected to improve certain passages in the KJV and ASV that very badly need revising. Some of these are very conspicuous, and leave one bewildered as to why they were not changed.

Genesis 5:24, *when compared with Ps.* 49:15 (*v.* 16 *in Heb.*) *and Ps.* 73:24—When it is said that God "took" Enoch, the Hebrew verb, *lakah* is used, which means just that. Yet in Ps. 49 and Ps. 73 the same verb is employed, but is translated, "receive." The English reader is not aware that the same verb has been used. The fact that it is used bears great importance in any consideration of whether Ps. 49 and Ps. 73 teach personal immortality as a living fellowship with God. Association with Gen. 5:24 reveals that Pss. 49 and 73 do teach a vital fellowship with God beyond the grave. If God took Enoch, who walked with him, he will take the Psalmist who also walks humbly with God. It is a cry of faith. Most Old Testament scholars do not believe that these Psalms teach such a faith, so evidently the translators would not admit the relationship between the passages.

Job 14:14—Here, in fact, not only did the revisers fail to correct the previous versions, they even made the situation worse. The KJV and ASV have, "If a man die, shall he live

again?" Since the word *again* is not in the original, the two versions italicize it. The actual Hebrew should be translated, "If a man die will he go on living?" Thus, it is a question of a life unending, not a dying and living again. The ideal of Enoch prevails here also, that of one who never dies. This is also the New Testament ideal, not dying and living again, but not dying at all. Not only do the Revisers fail to correct the translation, but they eliminate the italics and the reader thinks that the Hebrew text actually has "again" included.

Ecclesiastes 1:1, 2, 12, *etc.*—Certainly a translation that seeks to allow the Scripture to speak in modern English should not have left this term in the book of Ecclesiastes. The book's writer does not fulfill the office of a "preacher" in today's understanding of the word, where such a man is a minister of the gospel in popular thinking. The term Speaker or Declaimer, or even the familiar transliteration of the Hebrew, Koheleth, would be closer to our understanding today than the archaic rendering as "the Preacher."

Isaiah 62:5—It is bewildering to find this passage unchanged. Expositors for some time have been aware that something is wrong with this verse. The idea of a woman's sons marrying their own mother is somewhat incongruous. By a simple change in vowels which were not in the original Hebrew text anyway, we get "thy builder shall marry thee." The plural form of builder is a plural of excellency, as in 54:5. Since the revisers are ready to make changes where they deem necessary, even in the consonantal text, it is strange to find this glaring passage untouched.

The Use of Paraphrase

It is impossible to make a translation into a living language without some use of paraphrase. Yet paraphrase can be a most fatal instrument in conveying truth. The translator will seek to interpret a phrase to the reader in his own words, rather than in the words of the Scripture. If he is correct, all is well. If he is wrong, how will one ever suspect that another translation is possible?

In some places the revisers have used paraphrase to great advantage:

Exodus. 4:13—The literal Hebrew is, "O Lord, send, I pray, by the hand thou shalt send." RSV paraphrases, "Oh, my Lord, send, I pray, some other person," which is what the idiom probably means.

Genesis 37:3—As we have seen before, this paraphrase is very accurate.

Genesis 16:13—The literal Hebrew is, "Have I not here seen after the one seeing me?" This anthropomorphic concept is paraphrased by the RSV, "Have I really seen God and remained alive after seeing him?" This, indeed, is what Hagar was thinking, although with quite a different vocabulary.

In many places, however, the effort to paraphrase has apparently changed the original intention of the writer:

Genesis 3:16—The literal Hebrew reads, "To the woman he said, I will greatly multiply thy pain and thy conception." Her punishment here is described as two-fold. First, there will be the pain of travail. Second, she will be burdened down with children. The paraphrase of the RSV ignores this two-fold meaning, employing, "I will greatly multiply your pain in childbearing." Not even a note is present to warn the reader that the translators have strayed from the original.

Genesis 4:7—The Hebrew reads, "Is it not, if you do well, to lift up?" In the previous verse the question has been asked, "Why is your countenance fallen?" Thus the natural paraphrase would be, "If you are doing well, then why are you crestfallen? Would you not lift your countenance instead?" But the RSV paraphrases, "will you not be accepted." One interpretation emphasizes that Cain's attitude in self-condemning; the other points toward God's forgiveness. Which is right may not be finally determined. But nevertheless the reader should be made aware somehow of the alternatives.

Genesis 9:20—The Hebrew is, "And Noah began a man

of the soil." This may mean that for the first time in his life he attempted to be a farmer, which is the interpretation given by the KJV and ASV. But the RSV reads, "Noah was the first tiller of the soil." This free paraphrase even contradicts Gen. 4:2. And the same Hebrew word is translated "ground" in Gen. 4:2, and "soil" in Gen 9:20. This is difficult to accept.

Genesis 11:1—The Hebrew reads, "And all the earth was one lip and (the) same words," of which the most natural interpretation is that all men had the same vocabulary and also pronounced the words the same way (with the same lip). The RSV paraphrases, "Now the whole earth had one language and few words." This is a possible translation of the Hebrew, but most remote. By the time of the tower of Babel language must have possessed more than a few words. No hint is given here of an alternative translation.

Genesis 12:5—The literal Hebrew reads, "And they set forth to go to the land of Canaan, and they came to the land of Canaan. And Abram passed through the land . . . . " The RSV takes great freedom with this passage without any justification, employing, "and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land . . . " The writer of the Scripture intends to impress us with the fact that Abram reached his destination. This emphasis is lost in the paraphrase. By arbitrarily putting periods where he pleases, the translator can completely change the Scripture. At least he should have warned us.

It appears from these examples that other instances could be multiplied. With such a procedure the reader finds it hard to approach the version with complete confidence in the translators. A more wholesome situation would have been created if the revisers had given the literal Hebrew in all places where they paraphrased. The added notes would not have hampered the new version as this freedom with the text has done.

Conjectures Concerning the Text

One added feature of the Revised Standard Version will certainly not meet with the approval of conservative theologians. It is the frequent emendation of the Hebrew text without the authority of the ancient versions. In the words of the RSV (p. xi.): "Cn indicates a correction made where the text has suffered in transmission and the versions provide no satisfactory restoration but the Committee agrees with the judgment of competent scholars as to the most probable reconstruction of the original text." This system of emendation is entirely conjectural and is based upon little objective evidence. In fact scholars violently disagree as to whether the texts in question have "suffered in transmission." Competent Old Testament scholars have always been able to translate and exegete the passages as received. By such a subjective method one could question any passage in the Old Testament, and reconstruct it to suit one's own fancy. It would appear that the more trustworthy procedure is that one should only revise the received text when it is favored by overwhelming testimony of the other versions, as well as a difficulty in the received text. If the revisers had inserted their conjectures as footnotes rather than into the text itself, it would be more acceptable. The approximately 330 corrections of this type present to the reader a precarious trend in the translation of the Old Testament! In fact it reveals a lack of respect for the received text that is not justified by present knowledge. The weight of these received texts must continue to outweigh the fertile imaginations of the modern mind, else every trace of the original Scriptures may eventually be lost.

To reveal the nature of the problem let us note some of these corrections:

Genesis 27:33—The Hebrew says that Isaac ate "of all" the game that Jacob brought. This is good Hebrew, and means that he had partaken of all that was brought to him, but it was of such a quantity that he had not eaten it all. The correction of the RSV has Isaac saying that he ate "it

all." What evidence could be presented here to prove that the text is corrupt or that it needs to be changed? The subjective nature of this type of emendation is clear.

Genesis 38:5—The Hebrew has "he" (referring to Judah), and the "Cn" puts "she" (Shua). The necessity of such a change is not evident.

Genesis 24:67—Some problem is presented here by the fact that the word for "tent" is not in the construct (genitive) state, but has a locative *he*. Thus the relationship of "tent" to "Sarah" is not clear. Yet how do we know, as the RSV boldly claims that the Hebrew has *added*, "Sarah his mother"? The LXX has this phrase also. It is more logical to suppose from the analogy of the Greek of the LXX that "tent" is in apposition to "Sarah, his mother." The regular construct relation cannot be possible because of the locative *he* coming between the two words. The genitive relation is expressed here by apposition, rather than by the construct relation. The text is not corrupt; it is just an unusual construction.

A similar procedure is the rearranging of phrases without objective evidence of the ancient versions. This is done in obscure places but could lead to damaging results if carried out generally. Some examples follow:

Exodus 18:10-11—ASV translates the literal Hebrew, "And Jethro said, Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharoah; who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah is greater than all the gods; yea in the thing wherein they dealt proudly against them." There is a possibility here of taking the antecedent of the "they" in v. 11 as "gods." The gods would be those who had dealt proudly toward the Hebrews through the Egyptians. Jethro would thus be a believer in the active existence of other gods besides Yahweh. This militates against the theory of many scholars that Moses learned the name of Yahweh as well as many of his concepts of his nature from Jethro. The RSV avoids the difficulty by rear-

ranging the phrases, thus determining the antecedents: "And Jethro said, 'Blessed be the Lord, who has delivered you out of the hand of the Egyptians and out of the hand of Pharoah. Now I know that the LORD is greater than all gods, because he delivered the people from under the hand of the Egyptians, when they dealt arrogantly with them.'" In this way Jethro does not admit the activity of other gods, but only states that his previous belief in the supremacy of Yahweh has been confirmed.

Genesis 10:5—Here, the phrase, "These are the sons of Japheth" is supplied to balance the section with the sons of Ham and of Shem. That it was ever meant to be balanced is a matter of debate. The emendation is of little concern here, but could make considerable difference if carried out in other places.

Exodus 22:1-4—This section has been rearranged quite extensively, yet it will be evident to the reader that it makes good sense without the rearrangement. This tendency to rearrange without sufficient evidence reveals a lack of a confidence in the received text.

Changes Not Indicated

One of the most objectionable features of the new version is the fact that the translators apparently make changes in the Masoretic text without indicating that they have done so. If this is due to carelessness, it is not to be pardoned in such a serious work; and if it is due to intention, it leaves one thoroughly bewildered. Only a few of these are mentioned below.

Psalm 49:20—ASV has the literal Hebrew, "Man that is in honor, and understandeth not," but RSV has "Man cannot abide in pomp." This represents a change in the Masoretic text from a *beth* to a *lamedh*, in order to cause verse 20 to conform to verse 12. This change in the received text is not indicated by the translators.

Psalm 108:1f.—The Hebrew has only one "my heart is ready," but RSV has two. This is supplied to make it agree

with Ps. 57:7. The adding of this phrase is not indicated to the reader.

Genesis 6:3—The Hebrew word is of doubtful meaning, but it certainly does not mean "abide" as in the RSV. "Abide" is the translation of the Greek verb used in the LXX, but this resorting to the Greek is not indicated in the Revision.

Psalm 137:5—ASV translates the actual Hebrew, "forget" and supplies *her skill.* The verb is *Shakah,* "to forget." RSV employs, "wither." This is arrived at through the transposition of the Hebrew radicals to get *Kahash,* "to become lean, wither." This manipulation is not noted.

Daniel 9:24—Here the Hebrew has only "Seventy weeks are decreed." The insertion "of years" in the RSV is unwarranted and unjustifiable, especially in the light of the controversies raging in scholarly circles as to whether the term "of years" is really intended here. A note concerning the actual Hebrew ought to appear here if the passage is rendered as in the RSV.

Psalm 73:1—This translation has been made by dropping *Elohim* from the text, and dividing one word into two, and all of this without a note.

Biased Renderings

The most disturbing aspect of the Revised Standard Version is a definite bias toward a certain critical position, in spite of the claim of the translators that they are not guilty of a bias. The foregoing criticism has already indicated this, but what is to follow will reveal it even more clearly. There is a marked tendency to take an advanced critical position, far beyond that of more conservative scholars. For instance, one cannot fail to observe the translation of Psalm 51:18, "Rebuild the walls of Jerusalem." This is the familiar verb *banah,* "to build." Many scholars have sought to prove that Ps. 51:18ff is exilic or post-exilic. This rendering as "rebuild" begs the question and puts the translator definitely in favor of that critical view. If written by David, the usual sense of "build" could prevail. Even if exilic, "build" could

satisfy the demands of the context. If translated "rebuild," David is ruled out by the very translation. Nothing but a definite critical bias would lead to such a rendering.

It is, however, in the much-debated Messianic sections of the Old Testament that a bias is most conspicuous. There is a definite tendency to water down the wording of the KJV and ASV in the passages dealing with the pre-existence and deity of the Messiah. Let us note the tendency:

Micah 5:2—ASV gives the literal Hebrew, "But thou Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from old, from everlasting." RSV renders the latter phrase, "whose origin is from of old, from ancient days." It is thus interpretating the verb *Yatsah* in the sense of "being born," "originating." The plural form of the word, however, argues against such a rendering. The Hebrew favors "goings forth" and describes the pre-existent activities of the Messiah as he "goes out" to aid his people. The same verb is used in this sense in Micah 1:3. By employing "origin" as the meaning, the translators favor the interpretation that God has been planning the Messiah's coming, and move away from a claim for his pre-existent activity.

Zechariah 12:10—In Zech. 11 the Good Shepherd is rejected. In Zech. 13:7, he is smitten. This is quite reminiscent of the Suffering Servant of Isa. 40-66. In the passage before us the Hebrew reads, as in the ASV, "and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son." This passage presents Yahweh as speaking. The people are mourning over the Good Shepherd, because they see that in smiting him, they have smitten "me" (Yahweh). This is a strong claim for identifying the rejected Shepherd with Yahweh, a claim of his deity. When the people smite him, they also pierce Yahweh himself. RSV changes "look unto me" to "look on him," with no authority from the ancient versions, Theodotion alone standing with them. This rend-

ering eliminates the possibility of the identity of Yahweh and the rejected Shepherd.

Zechariah 13:7—The Hebrew word *'amithi* is rendered by ASV, "my fellow." It comes from a root meaning, "to join together," and pictures an intimate communion of kindred souls. The ASV rendering emphasizes this fact, which hints at deity. RSV removes all suggestion of this by employing, "the man who stands next to me." ASV intimates *kinship,* RSV only *proximity.*

Psalm 2:11-12—The ASV translation, "kiss the son" hints at Messiah's deity, for he will soon be angry, and people are to take refuge in him as they do in God. This word for son is an Aramaic word, *bar,* which is used for the Hebrew, *ben.* It is not true, as the correction infers, that the Hebrew is uncertain. The *Aramaic* is in question. Does it belong here? It is difficult to understand why the revisers reject this Aramaic word here as questionable, yet translate *ra'a'* (v. 9) as "break," a meaning that definitely belongs to the Aramaic usage of the word, and not the Hebrew.

Psalm 45:6—ASV version has "Thy throne, O God, is for ever and ever," which is the apparent meaning of the Hebrew. The Psalmist is addressing the King (Messiah?) and apparently attributes deity to him, calling him "Elohim." RSV changes the translation to the very doubtful, "Your divine throne endures for ever and ever."

It would be a mistake to accuse the revisers of trying to undermine the deity of Jesus in these passages. They may well believe in the deity of Jesus in their interpretation of the New Testament. But they apparently have serious doubts that the Old Testament teaches the deity of the Messiah, although the New Testament may be viewed as doing so.

There is a similar tendency to minimize or ignore the union of the concepts of Messiah and Suffering Servant in the Old Testament, as it appears in Zechariah 9:9. In the Hebrew there are numerous associations between this pas-

sage and Isaiah 53. The King is also the Suffering Servant. Isa. 53:11 emphasizes that the Servant will be *righteous* (*tsadik*). In Zech. 9:9, the King is *righteous* (*tsadik*). In Zech. 9:9 he is *an afflicted one* (*'ani*). The Suffering Servant in Isaiah (53:7) is *afflicted* (*'anah*). In Zech. 9:9 this righteous, afflicted one, is given the victory (*nosha'*) which is also true of the Servant. However, these correspondences between the two concepts are completely obscured by the RSV rendering.

The Controversial Isaiah Passage

It has turned out that the most discussed item of the new version is its rendering of Isa. 7:14 as "young woman" rather than "virgin" as in the KJV and ASV. To many this objectional item alone makes the new version unacceptable. Such an attitude is completely erroneous, for it does not allow for the fact that the revisers may have been sincerely seeking to reveal the exact meaning of the original Hebrew. We should not allow prejudice and tradition to overrule the proclamation of the truth. One may well believe in the Virgin Birth of Jesus, and yet at the same time have doubts that Isaiah had this in mind in 7:14. We must not read back into the eighth century passage our own Christian convictions. The meaning of Isaiah must be arrived at by an examination true to the times of Isaiah. Even if the revisers are shown to be wrong, their Christian integrity should not be thoughtlessly attacked. Their error may be one of judgment, not of Christian faith.

There is a word common in Hebrew that means "virgin" in every context where it is to be found. This word is *bethulah,* which comes from a root, "to be separated" (that is, from a man). This is not the word used in Isaiah 7:14. If it were there would be little dispute. The word that is used, however, is *'almah,* which comes from a root meaning "to be sexually ripe" and therefore means "a girl who has reached puberty." Although in its root the term does not necessarily mean a virgin, it is of course admitted that it *may* describe one. The real significance of the word must

be found, therefore, in its usage as much as in its root meaning. It is found rarely in the Old Testament, only in Gen. 24:43; Ex. 2:8; Proverbs 30:19; Ps. 46:1; Ps. 68:26; Song of Songs 1:3; 6:8; 1 Chron. 15:20; Isa. 7:14. In Gen. 24:43 the term is clearly applied to one who is a virgin (cf. Gen. 24:16). Also in Song of Songs 6:8 the term can apply to those who are virgins. The women of the harem are divided into three categories, the queens (wives), concubines (sex partners) and *'alamoth*. If the third group had not been virgins, they would have been concubines. These are the virgins the king has not yet visited.

The other passages in the Old Testament give no certain indication whether *'almah* means a virgin or just a young woman. In other words the term does not occur in the Old Testament in any context where it can be shown that an *'almah* is *not* a virgin and there is not a single passage where she can be shown to have consummated marriage. Therefore, the term seems limited to an unmarried girl. With the strict morality of the Hebrews, the assumption that she is a virgin is fairly obvious. Thus in two passages the term does describe a virgin. Although this does not prove that the term always describes a virgin, it does throw the weight of the evidence in that direction. When one observes that the LXX translates the term in Isaiah 7:14 by *parthenos* (virgin), the weight of the LXX and of the Hebrew usage favors the translation "virgin," although with no finality. The two words are apparently synonyms, but with a different emphasis. A *bethulah* is a virgin of any age, young or old. An *'almah* is a *young* virgin. It is this which Isaiah 7:14 is emphasizing.

The arguments are so precarious, however, that one will do well not to hurl epithets at another who disagrees with him. The other fellow may be right. The Virgin Birth of Jesus does not stand or fall with Isa. 7:14, but rather with the New Testament claims. Matthew quotes from the LXX, which says *parthenos*, rather than from the Hebrew. One is free to interpret the Hebrew as one's research leads him.

To sum up the results of this review, it may be concluded that there are many advantages of the Revised Standard Version that previous versions do not possess. Yet there is a tendency in this version that does not find too much sympathy from those who have more respect for the ancient versions. This will cause violent reactions against the version among some groups of conservatives. The reviewer's conclusion, however, is that in spite of the fact that he has been greatly disappointed in many of the aspects of the version, the attractive arrangement, the often superior translations, and the up-to-date wording will make the new version very useful to the lay reader. He will first learn to understand and love the Bible through this translation. Most of its errors will not even be noticed by him, but he will profit by its verities. The value of an attractive modern-language edition will outweigh its disadvantages. When the reader cares to do more serious study of the Bible, he must be referred to the ASV, which is far more reliable from the textual viewpoint. The day is apparently past when the student of the Bible can totally rely upon one version, but he must be taught how to compare. People should be taught the true nature of the various versions, and how they can be used.

Therefore, we salute the noble efforts of the men who have labored to make the word of God more intelligible to this generation. If this new version will help men to love and understand the Bible, and find in it vital guidance for life, then we say "God speed." This, we are confident, it will do. Let us pray, however, that this new version will soon be superseded by another, which will in turn accept its virtues and will profit from its errors.

THE MEANING OF *'ALMAH* IN THE OLD TESTAMENT

BY JOHN JOSEPH OWENS

Since the recent furor concerning the translation of Isaiah 7:14 has fomented many discussions, it is absolutely necessary that we take note of the verse in the original text. It must be understood that we have an obligation to translate each verse as the author of that verse wrote it. Since many of our readers have no knowledge of the Hebrew text or have forgotten it sufficiently to render their meager knowledge useless, I have brought together the evidences Concerning the word *'almah*, as set forth in the chief recognized lexicons.

The lexicon which forms the basis for every Hebrew lexicon in print is that of William Gesenius. The outstanding edition of his lexicon in English was translated by Professor Edward Robinson. On pages 788-9 of the twenty-fifth edition printed in 1888, the meaning of *'almah* is given as "*a girl, maiden, young woman,* sc. of marriageable age." He lists three scriptural uses of this word as Gen. 24:43, Exodus 2:8, Prov. 30:19 as singular in addition to Is. 7:14, and three uses as plural, Ps. 68:26, Song of Songs 1:3, Song of Songs 6:8. "Spoken of a *bride,* a *youthful spouse,* a wife recently married, Isa. 7:14, comp. *bethulah* Joel 1:8 . . . The primary idea in this word is not that of unspotted virginity, for which the Hebrews have the special word *bethulah,* see Song of Songs 6:8 and Prov. 30:19 so that in Septuagint Is. 7:14 it is incorrectly rendered *parthenos;* nor does it primarily signify the unmarried state, as Hengstenberg contends; but simply the being of marriageable age, the age of puberty."

There is no need to describe the Hebrew lexicon edited by Brown, Driver and Briggs, for any person who has done any exegetical interpretation of the Old Testament has made constant reference to this volume. This lexicon dated 1891 and 1906 has been reprinted recently and is now available in book stores. It lists also four uses of the word in the singular; three uses of the word in the plural; in addition there are two positive uses of the word describing musical

notation, Ps. 46:1 and I Chr. 15:20. On page 761 of this lexicon, the root word notes that it means "perhaps originally *be mature* (sexually); Aram. *'alem, be strong,* Ar. *be lustful;* compare Nabatean Palmyrene *'lm, 'lym, slave,* Palmyrene feminine plural *harlots.*" The meaning of the noun itself is "*young woman* (ripe sexually; maid or newly married." This is all the translation which this lexicon gives concerning the noun with the exception of the following note of the musical use of the word. "*'al-'alamoth,* to (the voice of) *young women,* either lit., or of soprano or falsetto of boys."

The Hebrew lexicon by Furst printed in 1867 gives the meaning of *'almah* as "a marriageable, ripe maiden (Aquila, Symmachus, Theodotion), either unmarried Gen. 24:42, Ex. 2:8, Songs of Solomon 6:8; striking the timbrels on solemn processions Ps. 68:26 (elsewhere *nashim* Ex. 15:20; 2 Sam. 11:5); or in sexual intercourse with a man Prov. 30:19, comp. 30:20; hence applied to a pregnant and bearing mother, Isaiah's wife (Kimchi) Is. 7:14 (comp. *nevi'ah* 8:3), consequently different from *bethulah* . . . It should not, therefore, be translated *parthenos* with the LXX (on Is. 7:14)."

The latest lexicon is "Lexicon in Veteris Testamenti Libros" edited by Ludwig Koehler and Walter Baumgartner. Part XII was printed in 1952. In this part on page 709 the root word is translated as "*be concealed, hidden thing (fault) . . . those who conceal themselves . . . hide oneself, withdraw.*" The noun *'almah* is translated as "marriageable girl, young woman (until the birth of her first child)." I would call attention to the fact that there is a difference between the birth of the child and the conception or pregnancy. This lexicon gives the meaning of the word as young lady (that is, until she becomes a mother.)

In an edition of Gesenius' lexicon translated by Samuel Prideaux Tregelles the preface is datelined, "Rome, Feb. 24, 1846." Below the meaning of the noun as given above under the heading of Gesenius' lexicon translated by Robinson, Tregelles puts his own note. It does not reflect the meaning of the word but the opinion of the editor Tregelles.

This note states: "The object in view in seeking to undermine the opinion which would assign the significance of virgin to this word, is clearly to raise a discrepancy between Isa. 7:14 and Matt. 1:23; nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX, who could have no such motive, render it virgin in the very passage where it must to their minds have occasioned a difficulty. Alma in the Punic language signified virgin, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Testament, is however, quite sufficient to settle the question to a Christian."

According to the New Schaff-Herzog Encyclopedia of Religious Knowledge, Tregelles was a textual critic of the New Testament, and from his twenty-fifth year (1838) seems to have settled upon the New Testament as his sphere of labor. The Encyclopedia Americana states that Tregelles "by himself studied the classical and Oriental languages." According to the Encyclopedia Brittanica Tregelles was of Quaker parentage, but was himself in communion with the Darbyite Plymouth Brethren, afterward becoming a Presbyterian. He worked in the iron works Neath Abbey, Glamorgan and then "set himself up" as a private tutor in Falmouth. Tregelles was not a recognized scholar of the Old Testament, but was a textual critic of the New Testament. This note then is understandable from a New Testament man who put his personal note of opinion in a work of translation.

It is interesting to note that every standard lexicon agrees that the etymological meaning of the word is "young woman" with no reference to unspotted virginity. The *'almah* was a young woman of marriageable age and within this word virginity is neither included nor excluded. She may have been married or not. Thus the author used a word which would not indicate one way or the other as to the virginity of the maiden. If a translator translates this word "virgin" he "lugs in" the extra implication which is

not contained in the word. Since *'almah* is used only nine times in the Old Testament, the context of each should be examined.

In Gen. 24:43 and Exodus 2:8 the context and historical narratives suggest that the young woman was a virgin. But it is more in agreement with the context to assume that the author in each passage was indicating a young lady with no special reference to her virginity.

In Proverbs 30:19 and Song of Songs 6:8 the context and historical narratives indicate that the young woman or young women were not of unspotted virginity as Gesenius notes in his lexicon. In the passage in Song of Songs the poetic parallelism of Hebrew literature almost demands the interpretation that the *'alamoth* were not of "unplucked ripeness."

In Psalms 68:26 (verse 25 in English translations) and Song of Songs 1:3 there is no indication from the context as to the virginity of the *'almoth*. Thus, with no specification it is logical that the author was referring to young women with no special indication as to virginity in accord with the meaning of the word. It is possible that these two locations are in accord with the use of *'alamoth* in Pc. 46:1 and I Chr. 15:20 where the word indicates a musical notation.

If it were not for the context in which Isaiah 7:14 is used, it would be possible for one to interpret to suit one's own fancy. But one must let the Biblical writers speak for themselves and must not put thoughts into their minds which were not there. That is to say, the context of the immediate passage must be considered and must convey the meaning which was intended by the author.

Many interpreters have disregarded the actual text of Isaiah 7:14 in their haste to prove the Virgin Birth of Jesus Christ. The Virgin Birth of Jesus is a fact whether Isaiah said *bethulah* or *'almah*.

Several thoughts must be kept in mind as we translate or interpret Isaiah 7:14.

1. The sign was to Ahaz in his lifetime and to the house of David with special reference to the destruction of Pekah

and Rezin. Within the immediate context Isaiah had mentioned his son "Shear-jashub" and immediately after this sign (8:1-3) he makes mention of his son "Maher-shalal-hash-baz."

Isaiah 7:16 and 17—"For *before the child* (the child of the *'almah*) *shall know* to refuse the evil, and choose the good, the land whose *two kings* (*Pekah* and *Rezin*) thou abhorrest shall be forsaken. Jehovah will bring upon thee and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah—even *the king of Assyria.*" Compare with these two verses Isaiah 8:3 and 4. "And I (Isaiah) went unto the prophetess (Isaiah's wife); and she conceived and bare a son. Then said Jehovah unto me, Call his name Maher-shalal-hash-baz. For *before the child shall have knowledge* to cry, My father and, My mother, the riches of *Damascus* (*Rezin*) and the spoil of *Samaria* (*Pekah*) shall be carried away before *the king of Assyria.*" The application of Hebrew parallelism makes the interpretation clearer.

2. When one interprets a passage of Scripture one should translate it correctly. The Hebrew of Isaiah 7:14 says literally, "the *'almah* (is) pregnant and *is bearing* a son." The participle definitely determines the present progressive action. Thus the sign given to Ahaz by the Lord was of the *'almah* giving birth to a son "within the year."

3. *'Almah* is used only nine times in the entire Old Testament whereas *bethulah* is used fifty times. If Isaiah had intended to convey the idea of virginity he could have used the word which was more specific and in more common usage than the word which he employed.

These notes have brought forward the etymological use of the word *'almah*, the grammatical facts pertinent to the contexts, and some often neglected facts concerning the passage Isaiah 7:14. To interpret accurately, an exegete must know: (1) the meaning of the word; (2) the force of the immediate historical context in which it is used; and (3) the force of the total Biblical context. One's translation must not violate, contradict or minimize any of the three aspects.

ISAIAH 7:14 IN THE REVISED STANDARD VERSION

BY DALE MOODY

Many questions have been asked about the translation of Isaiah 7:14 in the Revised Standard Version of the Bible which was released in complete form on September 30, 1952. The words "young woman" appear where readers of the Authorized (King James) Version of 1611 and the American Standard Version of 1901 have previously seen the word "virgin." However, the American Standard Version has "maiden" in a footnote.

It is amazing, that this translation should create so much excitement among Baptists. They of all people should not be surprised to find the term "young woman," since the Improved Edition of 1912, forty years before the Revised Standard Version, translated the word involved "young woman." The Improved Edition was popularly known as "the Baptist Bible," not only because of the fact that a group of Baptist scholars made the translation and that it was published by the American Baptist Publication Society, but also because the word "immerse" appears in parentheses after the word "baptize." Such distinguished Southern Baptist scholars as Dr. John R. Sampey and Dr. John A. Broadus were among the translators. The names of the other translators appear in the prefatory notes to the Old Testament and the New Testament. As far as the writer knows there has never been any excitement about "the Baptist Bible" translation of Isaiah 7:14. Why now when the Revised Standard Version gets around to the correct translations?

I. Explanation of Terms.

Certain terms from both the Old and New Testament must be clarified to understand the difficulties that confront the best of translators. The Old Testament has three terms, all of which are used of Rebekah (Gen. 24:16, 43), that are involved in this translation.

A. Terms in the Old Testament.

First, the term *na'arah*. This word means simply a girl or damsel and is used about 59 times in the Old Testament.

Gen. 24:14, 16, 28, 55, 57, 61; 34:3 (twice), 12; Ex. 2:5; Deut. 22:15 (twice), 16, 19, 20, 21, 23, 24, 25, 26 (twice), 27, 28, 29; Judges 19:3, 4, 5, 6, 8, 9; 21:12; Ruth 2:5, 6, 22, 23; 3:2; 4:4, 12, 16; I Sam. 9:11; 25:42; I Kings 1:3, 4; II Kings 5:2; Esther 2:2, 3, 4, 7, 8, 9 (twice), 12 (twice), 13; 4:4, 16; Job 41:5 (Heb. 40:29); Prov. 9:3; 27:27; 31:15; Amos 2:7. *Na'arah* is used together with *bethulah* in Judges 21:12; I Kings 1:2; Esther 2:2, 3. (Brown, Driver and Briggs, *Hebrew and English Lexicon of the Old Testament,* p. 655).

Second, the term *bethulah.* This term means a "grown-up girl whom no man has known" (Koehler and Baumgartner, *Lexicon,* p. 160). In other words it means a female who has not had sex relations with a male. This meaning is made clear the very first time it is used in the Old Testament (Gen. 24:16). It is the Hebrew word for "virgin," if we mean the third definition of "virgin" in *Webster's New International Dictionary,* p. 2847. It is used about 50 times in the Old Testament: Gen. 24:16; Ex. 22:16, 17 (Heb. 15, 16); Lev. 21:3, 14; Deut. 22:19, 23, 28; 32:25; Judges 19:24; 21:12; II Sam. 13:2, 18; I Kings 1:2; II Kings 19:21; II Chron. 36:17; Esther 2:2, 3, 17, 19; Job 31:1; Psalms 45:14; 78:63; 148:12; Isa. 23:4, 12; 37:22; 47:1; 62:5; Jer. 2:32; 14:7; 18:13; 31:4, 13, 21; 46:11; 51:22; Lam. 1:4, 15, 18; 2:10, 13, 21; 5:11; Ezk. 9:6; 44:22; Joel 1:8; Amos 5:2; 8:13; Zech. 9:17 (Brown, Driver and Briggs, *op. cit.,* pp. 143f.).

Third, the term *'almah.* This is the term in Isaiah 7:14 about which there is so much discussion. The word means a "marriageable girl, young woman (until the birth of her first child)" (Koehler and Baumgartner, *Lexicon,* p. 709). In other words it means a female from the time she can become a mother until the time she has become a mother. With this definition the edition of Gesenius by Robinson (p. 788f.) and also the edition by Brown, Driver and Briggs (p. 761) agree. The Tregelles edition of Gesenius (p. 634) has a note of protest in the light of Mt. 1:23 and suggests the second and third century Greek translations of Aquila, Theodotion and Symmachus used the word *neanis* (girl, maiden, young woman) out of "party purposes." It would

seem, however, that the meaning given to *parthenos* (virgin) by the Christians made it necessary to translate the Hebrew word *'almah* with the more literal *neanis* (girl, maiden, young woman). The best brief summary is found in the footnote to Isaiah 7:14 in the famous "Baptist Bible" (p. 786). "The Hebrew word means a 'young woman of marriageable age'; it implies nothing one way or the other as to virginity. It is used six times besides in the present passage; three times of an unmarried girl (Gen. 24:53; Ex. 2:8; Ps. 68:25), twice of the slave girls of Solomon's harem (Song of Songs, 1:3; 6:8), and once where the meaning 'a virgin' is wholly inappropriate (Prov. 30:19)." It should be added that Ps. 46:1 and I Chron. 15:20 used the word in musical instruction. The note was presumably written by either William R. Harper or J. M. P. Smith, but Dr. John R. Sampey, a member of the committee, made no protest that any can remember. Some former students have notes from his classes which would indicate he supported it. This is not said to prove the correctness of the Revised Standard Version by great Baptist leaders dead and gone to glory, but to show that any charge of bad motives to the translators of the RSV in 1952 should be applied to the translators of "the Baptist Bible" of 1912.

B. Term in the New Testament.

The word translated "virgin" in Matthew 1:23 is *parthenos*. It is found also in Luke 1:27 (twice); Mt. 25:1, 7, 11; Acts 21:9; I Cor. 7:25, 28, 34, 36, 37, 38; II Cor. 11:2; Revelation 14:4. It seems clear that in all seven passages the word may be translated "virgin," for Webster uses the phrase "unmarried woman" in the first two definitions of "virgin" (*Websters Collegiate Dictionary*). Sexual purity, however, is not necessarily involved in the use of the term in the Septuagint, classical Greek, or the Papyri.

In the Septuagint, the Greek translation quoted in Matthew 1:23, the word is used to translate all three of the Hebrew words discussed above. About 44 times in the canonical Old Testament it translates *bethulah*: Gen. 24:16; Ex. 22:16 (Heb. 15), 17 (Heb. 16); Lev. 21:3, 14; Deut. 22:19, 23,

28; 32:25; Judges 19:24; 21:11, 12; II Sam. 13:2, 18; I Kings 1:2; II Kings 19:21; II Chron. 36:17; Esther 2:17; Job 31:1; Ps. 45:14 (Heb. 44:14); 78:63 (Heb. 77:63); Ps. 148:12; Isaiah 23:4; 37:22; 47:1; 62:5; Jer. 2:32 (?); 18:13; 46 (26):11; 51(28):22; 31(38):4, 13, 21; Lam. 1:4, 15, 18; 2:10, 13, 21; 5:11; Ezk. 9:6; 44:22; Amos 5:2; 8:13; Zech. 9:17. It translates *bethulah* another dozen times in extra-canonical writings: I Esther 1:53; Jer. 9:2, 2, 17; Si. 9:5; 30:20; Ep. Jer. 9; I Macc. 1:26; II Macc. 3:19; 5:13; III Macc. 1:18; IV Macc. 18:7 (Hatch and Redpath, *A Concordance to the Septuagint,* Vol. II, p. 1070). It is used to translate *na'arah* in Gen. 24:14, 16, 43, 55; 34:3, 3. (Hatch and Redpath, *op. cit.,* p. 1070). It is used to translate the controversial word *'almah* in Gen. 24:43 and Isaiah 7:14.

The word *parthenos* is used in a variety of ways in classical Greek. Liddell and Scott (*Greek-English Lexicon,* Vol. II, p. 1339) gives examples not only of maidens and girls being called by this term, but also of "unmarried women who are not virgins."

The meaning of *parthenos* in the papyri is "unmarried," with no reference to sexual purity. An example from the John Rylands Library says: "Take away your virgin-born (*partheneia*) children" (*Catalogue of the Greek Papyri in the John Rylands Library,* Volume II, p. 417). This means children born to an "unmarried" woman, not children born to a woman who had no sex relations with a man!

So clearly it may be said the word *'almah* in Isaiah 7:14 means "young woman" and the word *parthenos* which translates *'almah* in the Septuagint means "one unmarried." Dr. Charles B. Williams, in his excellent translation of the New Testament, has translated *parthenos* in Mt. 1:23 with the word "maiden." The choice is superb, for "maiden" means "a young unmarried woman" (Webster). With this as background, it is hoped that the following interpretation of Mt. 1:23 and Isaiah 7:14 will be clear to all.

II. Exposition of the Texts.

Since most objections to the translation of Isaiah 7:14 spring from loyalty to Mt. 1:23, it is necessary to explain Mt. 1:23 first. It must be said again that the use of the term

parthenos would never prove that the first chapter of Matthew teaches that Joseph and Mary had no sex relations before the birth of Jesus. Joseph did not have sex relations with Mary before the birth of Jesus, but this is found not in the historical meaning of the word *parthenos* but in the plain statements: "with child of the Holy Spirit" (1:18), and "that which is conceived in her is of the Holy Spirit" (1:20). With this sacred declaration Luke 1 is in agreement when Mary says plainly: "I have no husband" (Luke 1:34). And the miraculous birth of our Lord is as clear as crystal in the words of the angel:

> The Holy Spirit will come upon you,
> and the power of the Most High will overshadow you:
> therefore the child to be born will be called holy, the Son of God.

Surely the translators did not here set aside "the miraculous element"!

Now, for the interpretation of Isaiah 7:14. Isaiah 7:1-9:1 (the Hebrew chapter ends at 8:23) are from the time of the Syro-Ephraimitic war about 734 B. C. Pekah of Samaria in Israel and Rezin of Damascus in Syria formed a league against Ahaz of Jerusalem in Judah (II Kings 16; Isaiah 7:1, 2). Three signs were given to the frightened Ahaz. The first sign (Isaiah 8:18) was the boy Shearjashub (7:3), the son of Isaiah. Shearjashub means "a remnant shall return," and he was assurance to Ahaz that the Lord God (Isaiah 7:7) would assist this conspiracy to put Tabeel (Isaiah 7:6) in the place of Ahaz. If Ahaz did not believe he would not be established against these two kings (7:9).

The second sign (7:11) was the child Immanuel (7:14; 8:8, 10). This child was born in the time of Ahaz, and he was a sign to Ahaz that "before the child knows how to refuse the evil and choose the good," Pekah and Rezin, those "two smoldering stumps of firebrands" (7:4), would be deserted (7:15). This child was born (7:15, 16; cf. 8:8). And there was no child born of a virgin in 734-732 B. C. This would give two virgin births in history, and Christians

have believed that Jesus alone was virgin born. This child each time his name was called, was a sign to Ahaz and his people! This prophecy that Pekah and Rezin would soon burn out came to pass in part in the campaign of Tiglath Pileser III in 733-732 B. C. Damascus fell in 732 B. C. Pekah was murdered (I Kings 15:27-31) in 732 B. C. That at least was "before the child" knew "how to refuse the evil and choose the good" (7:16). Samaria fell in 722 B. C.

Where then is the Messianic teaching to be found in Isaiah 7:14? In the word Immanuel! That is where Matthew found it (Mt. 1:23). What the child was a sign of could not be fulfilled, at least not perfectly, in the time of Ahaz. Ahaz did not believe the promise. So the Lord whistles and shaves with a razor (7:18-20)! He whistles for Egypt and Assyria to come into unbelieving Judah (7:18f.) and he gives Judah a clean shave (7:20) with the king of Assyria as his razor. Judah returns to pastoral life (7:21-25).

The third sign is Maher-shalal-hash-baz (8:3). This boy like the first, was the son of Isaiah. Before he could cry "My father" and "My mother" "the spoil of Samaria" would "be carried away before the king of Assyria" (8:4). Tiglath Pileser III records (cf. I Kings 15:19) Menahem's tribute to having been paid in 738 B. C., and in 733-732 he took away Galilee and Gilead. The sign of Maher-shalal-hash-baz is also seen in his name which means 'the spoil speeds, the prey hastes." But Ahaz refused the Lord, "the waters of Shiloah" (8:5), so the king of Assyria, "the waters of the River," (8:7) will sweep in up to the neck (8:8), right into Immanuel's land (8:8).

Students of Isaiah will recognize nothing novel in the above interpretation. The standard lexicons and commentaries are available for all to read. However, two alternate interpretations to Isaiah 7:14 should be mentioned. The first interpretation identifies the child of Isaiah 7:14 with the child of Isaiah 8:1-4. The child of Isaiah 8:1-4, of course, was Maher-shalal-hash-baz, the son of Isaiah and "the prophetess." The parallel between Isaiah 7:15, 16 and Isaiah 8:3, 4, it must be admitted, is striking. In both passages the prediction is to be fulfilled before the fall of Damascus in

732 B. C. In the first passage the fulfillment is to be before the child knows how "to refuse the evil and choose the good" (7:16) and in the second passage the fulfillment is to be before the child can cry "My father" and "My mother" (8:4). Such an interpretation, if proven correct, would surely put an end to the discussion about the meaning of *almah* in Isaiah 7:14, for Maher-shalal-hash-baz was the son of Isaiah and his wife. Maher-shalal-hash-baz was certainly not born without a human father (8:3). But one major objection, among others, stands in the way and, it seems to the writer, makes the interpretation improbable if not impossible. It has been stated than an *'almah* (young woman) is a female from the time she can become a mother until the time she does become a mother, from puberty until her first child is born. There is no good reason to say that Shearjashub (Isaiah 7:3) was not also the son of "the prophetess" (Isaiah 8:3). Otherwise, Isaiah had two wives! So it seems that Maher-shalal-hash-baz was not the first son of "the prophetess," but at best the second son.

The second theory identifies the child of Isaiah 7:14 with the child of Isaiah 9:6. It is generally agreed that Isaiah 9:3-7 was written at a later time when Judah was already under Assyria and that the "child" of 9:6 proclaims the dawn of a new day at the birth of "the Messiah" who reveals the nature of God who will perform this (Isaiah 9:7). The present writer believes this passage, like Isaiah 11:1ff., has to do with a future Messiah and that the fulfillment is to be found in Jesus Christ, the Son of God (Luke 1:32f.). The failure of Judah to accept the sign of Isaiah 7:14 delayed but did not defeat the eternal reign of the Son of David, the Branch, the Messiah. The child of Isaiah 9:6 was for the future, while the child of Isaiah 7:14 was for the present and the future. He was a sign for the future, but his birth was to be before the fall of Damacus in 732 B. C. There are those who claim he was not born, but how could he eat "curds and honey" and "know how to refuse the evil and choose the good" (Isaiah 7:16f.) in the time of Ahaz if he was not born in the eighth century before

Christ? The context makes the *sign* of the child (Immanuel) conditional, but not the *birth* of the child. The effort to make the word "before" (7:16) cover more than seven hundred years is a strain on the context and credulity. The alternatives are clear: either Isaiah made an unconditional prediction for the time of Ahaz that did not come to pass or he made an unconditional prediction for the time of Ahaz that did come to pass. It is the view of the writer that a prediction in 734 B. C. came to pass on schedule in 732 B. C. and shortly thereafter. Again and again it must be said it is the *sign* of Immanuel that is conditional (7:9, 14; 8:8, 10). The conditions are not met, so Immanuel came to perfect fulfillment in the person of Jesus, not the people of Judah!

So the conclusion reached is that Isaiah 7:14 had both a present and a future meaning, a meaning for the time of Ahaz and a meaning for the time to come. There are two Immanuel's, the little boy who was a sign to Ahaz, who was born of an *'almah,* and the child who was born of Mary, the *parthenos.* And this is not the only time that Matthew 1-2 proclaims the fulfillment of prophecies with double meanings. I am not able to say that Micah 5:2, quoted in Matthew 2:6, had a present meaning for the time in which it was written. It seems to be predictive prophecy, a prophecy of "The Messiah" of the future who would come from "the house of David" (cf. I Sam. 17:12; Ezk. 34:23; Hosea 3:5). (Space at this time does not permit the discussion of the controversial words "whose origin is from of old, from ancient days" in Micah 5:2). It may be said, however, that Hosea 11:1 (cf. Ex. 4:22) had special reference to the Exodus of Israel from Egypt in the time of Hosea, but Matthew 2:15 applies it to Jesus coming out of Egypt. In Jeremiah 31:15, Rachel, the mother of Joseph and Benjamin, is represented as rising from her grave to weep for her descendants, the exiles of Israel (cf. Jeremiah 31:17f.); but Matthew 2:18 applies it to the slaughter of innocent children. This "dual meaning," is a characteristic of Matthew's Gospel, as a careful reading will reveal.

THE SECONDARY PURPOSE OF THE FOURTH GOSPEL

BY TAYLOR C. SMITH

The Fourth Gospel will never cease to engage our interest and stimulate our thought. This Gospel has been approached and interpreted from practically every conceivable point of view. Who is the author? From what city did he write? To whom was he writing? What is the date of composition? What are the sources used by the author? How is this Gospel related to the Synoptics? Was the author writing with the Synoptics before him or did he write independently of them? Are there dislocations in the Gospel? These and many other questions have been asked, but there will be no attempt on my part to answer these questions. It is my purpose in this address to explore an area of study which up to this time remains unexplored. It is true that there have been suggestions along the line of thought which will be presented, but there has been no serious consideration of it. The exploration in this area will by no means be exhausted with what I have to say about it, but it is hoped that others may continue the study.

The Fourth Gospel was written with a definite purpose in mind. The author states that purpose as being "in order that you may believe that Jesus is the Messiah, the Son of God, and in order that believing you may have life in his name" (John 20:31). This is his primary and declared purpose, but are we not justified in asking whether the declared religious intention may not be combined with a secondary purpose?[1] If we are able to discover this secondary purpose and understand it in its full meaning, the whole Gospel will be less difficult of interpretation.

This underlying motive is inextricably linked with the expressed purpose. In order to find this secondary purpose in the Fourth Gospel it will be necessary to begin with several presuppositions. One presupposition is that the gospel was written after the destruction of Jerusalem in 70

1. E. F. Scott, *The Historical and Religious Value of the Fourth Gospel*, p. 15, (Chicago: The Pilgrim Press, 1909).

A.D. but before the revolt of Bar-Cochba in 135 A.D. A second presupposition is that controversial interest is presented in the gospel. It is not so much the controversy of the Pharisees and scribes in the day of Jesus as in the writer's own age. The opposition is a live issue for the Christians. The gospel is a "tract for the times" which is necessitated by the need of the period. There seems to be a conflict between Christianity and Judaism over the question of the Messiahship of Jesus. A third presupposition is that the author is writing to both Palestinian and West Diaspora Jews to convince them that Jesus is the Messiah, the Son of God. A fourth presupposition is that the Fourth Gospel writer takes more liberty than the Synoptics in the use of a reflective or interpretative faculty. In making such a statement the historical value of the gospel is by no means destroyed or diluted, because true history always involves a subjective as well as an objective factor.[2] The author begins with a given belief and uses the facts in light of that belief.[3] From his own statement we know that the author selected, adapted and modified his material (John 20:30). He seems to view all facts through an atmosphere of symbolism.[4]

Before presenting the supplementary aim of the Fourth Gospel, it will be necessary to attempt to set forth the religious attitude of the Jews after the destruction of the Temple in 70 A.D. as related to their own faith and to that of the Jewish Christians.

After the fall of the Temple the Sadducees disappeared. It was the task of the Pharisees alone to heal the wounds, to give comfort and assurance to their people stunned by the termination of the Cult, to encourage confidence in God who had not abandoned His people, and to point the way to

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2. William Manson, *The Incarnate Glory*, p. 16, (London: James Clarke and Co., 1923).

3. E. F. Scott, *The Fourth Gospel*, p. 2, (Edinburgh: T&T Clark, 1906).

4. E. F. Scott, *The Historical and Religious Value of the Fourth Gospel*, p. 15.

a future in which the religion of Israel could not only survive but actually flourish. The famous leader of this great undertaking was Johanan ben Zakkai. Jamnia became the undisputed seat of Jewish religious authority for Palestinian and Diaspora Judaism and here the Rabbis under Johanan ben Zakkai produced a type of Judaism that organized, nourished and gave direction to Jewish thinking for centuries to come. The chief objectives of the Rabbis at Jamnia were two. They determined to establish an authoritative Sanhedrin of Judaism similar to the one in the Temple chamber and to adopt a theory of legalism as a standard guide for the newly created Jewish *Beth Din.*

The Jews after the Destruction were bereaved of all nationalistic hopes. The Temple was gone and there was no positive authority to hold Palestinian and Diaspora Jews together. The Temple had been the center of their religion. Prayers in the synagogue could substitute for sacrifices at the Temple if one was not able to go to Jerusalem, but the prayers were in no sense equal to the sacrifices as substitutes. The people looked upon the Cult as ordained of God. Even though the Rabbis may have been somewhat critical of the administration of the affairs in the Temple, they still recognized it as being indispensable. They saw no real irreconcilable conflict between lofty belief and ritual practice. With the dissolution of the Cult there was a widespread belief that God could no longer be reached. Eliezer ben Hyrcanus said, "As long as sacrifices flourished, there was peace in the world but since its cessation there has not been a day without its curses and worries." (*Tanhuma Toledoth I*). It seems that every misfortune that came upon the land was attributed to the destruction of the Temple.[5] There was the belief expressed by some Rabbis that even though the Temple was gone, Israel had no need for intermediaries to obtain atonement before God.[6] But there were other Rabbis who held high the memory of the Temple before the minds of the people and offered hope of its re-

5. Sotah 9:12; Ta'anith 19b; Berakoth 59a; Baba Bathra 25b.
6. Rabbi Akiba in Yoma 8:9.

establishment. Though they presented the hope of the restoration of the Temple, the Rabbis by no means indicated that all authority had disappeared. The immutability of the Torah with the oral tradition set forth by the Rabbis as the proper interpretation of the Torah became the chief binding force of world Judaism and the chief weapon against the sects which sought to undermine the Jewish faith.

That the Torah is all that Israel had left after the Destruction is clearly set forth by the author of the *Apocalypse of Baruch*. This work belongs to the last years of the first Christian century or the earlier part of the second century.

> For we are all one celebrated people, who have received one Law from One; and the Law which is amongst us will aid us, and the surpassing wisdom which is in us will help us. 48:24

The Torah was the one possession which had been left to Israel apart from the Mighty One Himself.

> But now the righteous have been gathered, and the prophets have fallen asleep, and we also have gone forth from the land, and Zion hath been taken from us, and we have nothing now save the Mighty One and His Law. 85:3.

In the above statements we see the climax in the exaltation of the Law. Also the idea prevails in the *Apocalypse of Baruch* that as long as Israel will observe the Law all will be well (77:15; 44:7; 46:4), and Israel will never lack lamp, shepherd or fountain (77:16).

During this period of the reconstruction of Jewish faith, we could never suppose that the Christians were dormant in their attempts to proclaim the glorious hope which had dawned in Jesus who was the fulfillment of all Jewish Messianic expectations. Jocz[7] has pointed out that the relationship between the Palestinian Jewish Christians and the Palestinian Jews was completely changed after the destruction of Jerusalem. The breach between the nationalistically minded Jews and the believers in Jesus Christ was widened

7. Jakob Jocz, *The Jewish People and Jesus Christ*, pp. 174ff., (London: S. P. C. K., 1949).

because the Christians did not take part in the struggle against the Romans in 70 A.D. The dissolution of the Cult severed the connection which the Jewish Christians had previously had with the Temple and permitted them to have a greater measure of freedom and independence which hastened the union of Palestinian and other types of Christianity and insured the victory of Pauline universalism.[8]

It is only after 70 A.D. that the Christians' discussions with the Jews became truly apologetic in nature. The destruction of the Temple provided the Christians with a new and powerful weapon for the purpose of propaganda. They saw in the Fall a judgment of God on the Jews for the crucifixion of Jesus and for not believing on Him as Messiah. The death of Jesus after the Destruction appears in a new light. There had been similiar ideas advanced previously by Stephen in *Acts* 6 and by the writer of the Epistle to the Hebrews, but now these views were revived in a time of crisis. Stephen was charged with speaking against the Temple and the Law. In all probability he believed that the Temple Cult and the Mosaic Law were both fulfilled in Christ. But it was dangerous to advance such ideas before the dissolution of the Cult. The author of the Epistle to the Hebrews who in all probability wrote before the Destruction of the Temple contends that Jesus is the High-Priest who ministers in a heavenly tabernacle and through his death became the fulfillment of the priestly system. By abolishing the Cult and its ceremonial law Jesus inaugurated a new covenant with a New Israel thereby setting aside the ethical Law. The sin of the Christians addressed in the Epistle to the Hebrews is the desire to "remain under the covert of the Jewish religion, living too much in the Jewish part of their Christianity, and so missing the true horizon of the eschatological calling."[9]

The argument of the Fourth Gospel is not too much

8. Maurice Goguel, *La Naissance du Christianisme*, p. 347, (Paris: Payot, 1946).

9. William Manson, *The Epistle to the Hebrews*, p. 24, (London: Hodder and Stoughton 1951).

unlike that of the writer of the Epistle to the Hebrews. In the case of the former, Christians were forced by the destruction of Jerusalem to see that the Cult was at an end and in the latter, the author was trying to get the recipients of the epistle, who were Christians, to see that there was no necessity in continuing in the Temple worship. As long as the Temple stood, Jewish Christians in Jerusalem appear to have taken part in the ritual observance equally with Jews, though they formed a community separate from the Jews. When the Temple was destroyed and the ceremonial law became a dead letter, there was ground for a divergence of opinion as to the real meaning of that event and the practical lessons which came from it. The Jews held to the validity *de jure* of the whole ceremonial law though *de facto* its operation was suspended. The Christians maintained that *de jure* also the ceremonial law was abrogated and the meaning was now symbolic.[10]

Jocz[11] supported by Moore[12] submits evidence of the increase in Jewish Christian influence after 70 A.D. which lends favor to the view that Hebrew-Christianity experienced a sudden revival which made its influence felt to such an extent that Jewish authorities were greatly alarmed. One of the results of this threat which the Jews faced was the forced action on the part of the Pharisees to discuss what books were to be considered as authoritative and to bring about a final fixing of the Hebrew Canon. The formation of the Hebrew Canon was an accomplished fact by at least 100 A.D. and the official *imprimatur* in all probability was given at what has been called the Council of Jamnia.

Even though the Pharisees had been strongly influenced by some of the teaching contained in what is known as apocryphal literature, they had from their own point of view sufficient reasons to disapprove of the books as a

10. R. Travers Herford, *Christianity in Talmud and Midrash*, p. 383, (London: Williams and Norgate, 1903).

11. Jakob Jocz, *op. cit.*, pp. 167ff. and pp. 51-57.

12. George Foot Moore, *Judaism*, Vol. I, p. 244, (Cambridge: Harvard University Press, 1927-30).

whole. The pronounced other worldly character of these books was in marked contrast to the strictly practical and narrow outlook of scholastic Pharisaism. This literature did not insist on the need of strict legal observance in the Pharisaic sense and was looked upon as a deadly menace to the whole scribal system since the books were very popular and might very well relegate other religious literature to the background. There is evidence for such in *II Esdras* 14:45-47:

> And it came to pass when the forty days were fulfilled that the Most High spoke unto me saying, "The twenty-four books that thou hast written publish that the worthy and unworthy may read them, but the seventy last (i.e., the apocalyptic books) thou shalt keep to deliver them to the wise among the people, for in them is a spring of understanding, the fountain of wisdom and the stream of knowledge."

A second result of the alarming threat to Jews by Jewish Christians was the addition to the daily prayers of the *Birchath ha-minim* which was a clause of cursing used to unmask a concealed enemy of Judaism and bring him out in the open. The clause inserted was: "may there be no hope for the *minim*." The *Birchath ha-minim* was introduced when Rabbi Gamaliel II was president of the *Beth Din* in Jamnia and it marks the first official recognition of the existence of the *minim*. The date of the addition to the daily prayers could not have been much earlier than 80 A.D.

The word *min* denotes a sect of some sort and Herford[13] contends that the *minim* were Jewish Christians who held a Christology similar to that of the Epistle to the Hebrews. Herford says that most of the references to the *minim* belong to the latter half of the first century A.D. and the greater part of the second, and "the situation implied in them is to be found in Palestine."[14]

13. R. Travers Herford, *op. cit.*, pp. 376 and 391.
14. R. Travers Herford, *Judaism in the New Testament Period*, p. 242, (London: The Lindsey Press 1928).

Having received something of the picture of the age in which the author wrote and the conditions under which he wrote and the apology necessary to convince the Jews, both Palestinian and Diaspora, that Christianity was a fulfillment of Judaism, let us return to the Fourth Gospel. The author begins with the assumption that Jesus is Messiah, the Son of God. This claim to be Messiah was not established on Davidic descent or birth in Bethlehem (John 7:42) nor mystery in mode of his appearance (John 7:27), nor a strict fulfillment in his life of Old Testament prophecy (John 7:52). He was sent from God; he was the Son of God. Throughout the book the Messianic title denotes the higher nature and dignity of Jesus as Son of God. In addition to 20:31 Messiah and Son of God are co-ordinated as equivalent terms in 1:49 and 11:27.

The writer was conscious of the fact that the term Messiah was not fully adequate for the Jews and sought to give it more content. In several places the name is further defined as *monogenes,* the unique Son (1:14, 18; 3:16, 18). This serves to remove all doubt as to his unique character as Son. The author realizes men have a filial relation to God (10:35) but Jesus was unique in kind. He sustained a unique relationship with the Father.

The writer of the Fourth Gospel goes beyond the apostle Paul in working out the Son of God concept. He adopted the Logos doctrine which was a central thought in Alexandrian speculation to aid in a consistent working out of the literal idea of Sonship. In God Himself according to Alexandrian speculation drawn from Proverbs 8:22f. there was the belief that there was a second divine principle. Philo has already given the name Son of God to Logos.

The author of the Fourth Gospel does not explain the term "logos" simply because he assumes that his readers are acquainted with the term. This might suggest that the word was already used in Christian circles and also suggests that unbelieving Jews who read the Gospel would be thoroughly familiar with the term. It has been argued that the Logos doctrine of this Gospel is related to the

doctrine of Philo, with the world reason of the Stoics, and the Memra of the Jewish Targums. There are those who hold that the Logos does not pervade the theology of the Gospel as a whole but the Son of God with whom the Logos is identified.[15]

It is true that Logos is not used after the prologue but Light and Life which are both found in the Prologue are used and could be looked upon as substitutes for the Logos. For Philo the term Logos was used over 1,300 times with a variety of meanings. Logos was manna[16], wine-giver[17], wisdom[18], paraclete[19], second God[20], shepherd[21], water[22], light of the world[23], instrument of creation[24], first-born son[25], keen of sight[26], and high-priest[27].

There are two extreme views on John's doctrine of Logos. One is that it was wholly based on the Old Testament and the other is that it was borrowed from Philo. Both are far from being accurate because neither view takes into consideration the development of the Logos idea in Jewish Wisdom Literature of post-exilic Judaism. Both Jesus ben Sira[28] and the writer of the *Wisdom of Solomon*[29] developed the idea of Wisdom found in Proverbs 8. In Proverbs 8:4ff. Wisdom is looked upon as pre-existent and has a revelation to give to men. In Proverbs 8:22f. Wisdom is shown in her relationship to God, the world, and

15. A. E. J. Rawlinson, *New Testament Doctrine of the Christ*, p. 209, (London: Longmans, Green & Co., 1949).
16. *Who is the Heir of Divine Things*, 15. Cf. John 6:48. In *Allegorical Interpretation III*, 59, Logos is bread.
17. *Allegorical Interpretation III*, 26. Cf. John 2:9-11.
18. *Allegorical Interpretation I*, 19.
19. *Vita Moses III*, 24.
20. *Questions and Answers, II*, 62.
21. *On the Change of Names*, 19; Cf. John 10:11.
22. *The Migration of Abraham*, 13 and *The Postertiy and Exile of Cain*, 37. Cf. John 4:14; 7:37f.
23. *On Dreams I*, 13; *On the Creation*, 8ff.; Cf. John 1:9; 8:12.
24. *On the Cherubim*, 35; Cf. John 1:1-3.
25. *On Confusion of Tongues*, 24; Cf. John 1:14.
26. *Allegorical Interpretation III*, 59; Cf. John 1:48.
27. *Allegorical Interpretation* III, 26; *On Dreams I*, 37; also *On Dreams II*, 27.
28. *Sirach* 24:1ff.
29. *Wisdom of Solomon* 7:22f.

men. This personification of Wisdom comes finally in the *Wisdom of Solomon* to border on personalization if it does not actually become such. It is also to be observed that in the *Wisdom of Solomon* Logos and Wisdom are synonymous.[30]

Knox has pointed out that Philo is not a thinker but a compiler. This is clearly evident from the carelessness with which he incorporates his material. He compiles the traditional midrashic material of the school and synagogues of Alexandria, and his thought "need not have been remote from rabbinical academies of Jerusalem or the schools of the Dispersion in the West."[31]

So even though there is a likeness to Philo in the working out of the Logos doctrine in the Fourth Gospel, and even though it fulfills functions of the Philonean Logos and uses some of the allegorical symbolism which Philo employs, it is hardly possible the author had read Philo and substituted for the Philonic Logos. It is easier to see a resemblance if we see both drawing from a common stock of midrashic tradition.

Lauterbach[32] in his discussion of the *Dorshe Reshumot*, the ancient teachers quoted in Talmud and Midrashim, shows that they apply the same rules of interpretation as Philo and further states that Philo may have been influenced by these Palestinian allegoristic interpreters. The two ancient schools of allegorists, the Palestinian and Alexandrian, are both found in talmudic-midrashic literature. The Palestinian appears under *Dorshe Reshumot*, and the Alexandrian under *Dorshe Hamurot*. In both are parallels to Philo because Philo was influenced by both methods. Lauterbach believes that resentment for this kind of allegorical method grew greater in Palestine where disputes occurred with Jewish Christians who used this method to

30. *Wisdom of Solomon* 9:1 and 18:15.
31. W. L. Knox, *Some Hellenistic Aspects in Primitive Christianity*, p. 35, Schweich Lectures, 1942 (London. Published for British Academy, 1944).
32. Z. Lauterbach, *"The Ancient Jewish Allegorists,"* pp. 291ff. and 503ff., JQR, NS I, 1910.

show the superiority of the new religion. This objection was stronger from the Palestinian Talmud than the Babylonian Talmud.

In a study of Jewish Wisdom Literature, Jewish-Alexandrian philosophy, and Rabbinical thought one discovers that there is no recognizable difference between Wisdom, Logos, and law. They all seem to be a property of God yet separated from God when personification is complete.[33] The roots of the Fourth Gospel Logos doctrine, if they come from Philo at all, would be "only to a slight and subordinate degree."[34] Philo drew from the tradition of the schools in which the Jew was trained to commend his faith to the Gentile world and the author of the Fourth Gospel obtained his idea of Logos from that same tradition of schools in order to turn the Jews and Gentiles toward Christ. It may be that the Evangelist of the Fourth Gospel used the term Logos because he wished to convince the Diaspora Jews of the West who were acquainted with it as a technical term as the Palestinian Jews were acquainted with the technical term Chokmah which was equivalent to Logos.

While the Rabbis were trying to hold world Judaism together after the destruction of the Temple by emphasizing the centrality of the Torah for the Jewish faith and at the same time offer some hope to the people for a restoration of the Temple and all its ritual, the writer of the Fourth Gospel writes his message in order to convince Jews who were depressed and disturbed in their faith that there was no real need for a restoration of the Temple because Christ was the fulfillment of the Cult and there was no necessity for a strict observance of the Torah because Christ was the fulfillment of the Torah in that he was Torah in essence before his Incarnation and during his earthly life was the true interpreter of the Torah.

One of the frequent uses of Logos by Philo is that the

33. Hans Lietzmann, *The Beginnings of the Christian Church*, p. 100, (Eng. Trans. London: Lutterworth Press, 1937).

34. B. W. Bacon, *The Fourth Gospel in Research and Debate*, p. 7, (New York: Moffatt, Yard and Co., 1910).

Logos is High-Priest. It has already been pointed out that Philo may have been indebted to the Palestinian allegorists in their use of the term Wisdom as High-Priest and other such designations for Logos. That there is something to there being no essential need for worship of God in the Temple is very evident from the Fourth Gospel. In the scene of the cleansing of the Temple the Jews ask for a sign for Jesus' action and his reply is, "Destroy this temple, and in three days I will raise it up" (John 2:19). The Jews thought he was speaking of the Temple buildings but the Evangelist points out that he was speaking about the temple of his body. The word that is used is *naos* which means the real place of worship in the whole Temple area, i.e., the sanctuary. The implication is that Jesus Himself is the center of worship.

In the conversation between Jesus and the Samaritan woman, the woman after observing that Jesus is a prophet wishes to settle the dispute about the center of worship. Is it Jerusalem or Mt. Gerizim? The reply of Jesus is, "But the hour comes and now is, when the true worshippers shall worship the Father in spirit and in truth" (John 4:23). By the use of *nun* the writer is giving something which he knows to be an actual fact. There is now no center of worship as the Temple in Jerusalem and there is no necessity for the Temple.

In Jesus' farewell discourse to His disciples in the 14th chapter He said that He would not leave them orphans but would come to them. The Temple was the abode of God until the unbelief of the Jews left it desolate. Jesus is on His way to the true house of God of which the man-made sanctuary was only a shadow (Hebrews 8:1ff). His followers are not to think of Him as being dead. They are not left desolate as the Jews who have no Temple because Jesus has sent a *Paraclete*, the Holy Spirit, and He becomes authoritative for their lives and there is no need for the Temple. In the High-Priestly prayer in the 17th chapter we see the same thought brought out by the Epistle to the Hebrews that Jesus our High-Priest excels the

Aaronic line because He dedicates Himself as the sacrifice which alone is able to avail. (John 17:19 and Hebrews 9:11ff.)

It is also to be noted that the author has arranged his material in such a way as to set forth Jesus as the fulfillment of the Jewish Festivals which are connected with the Cult. In the Prologue (1:14), "And the Logos became flesh and tabernacled among us, and we beheld his glory, glory as of the unique one beside the Father, full of grace and truth," the author is pointing forward to the fact that Jesus fulfills the Feast of Tabernacles. The Feast of Tabernacles lasted for a period of eight days and commemorated Israel's dwelling in tents in the wilderness. It was ranked next to the Feast of Passover in importance. When Jesus attended the Feast of Tabernacles in Jerusalem, on the last day which was the eighth day of the festival He sets forth Himself as the Water of Life (John 7:37ff.). The eighth day of this festival was characterized by the libation offering from the pool of Siloam which was a symbol of water given in the wilderness and also was a symbol of the prayers for water for the next harvest season. Taking advantage of this event He shows that men are to drink from Him and that He is the Water of Life. He also uses the custom of lighting the four golden candelabra in the Court of Women in the Temple, which was a symbol of the pillar of fire in the desert, as an occasion to set forth the idea that He is the Light of the World (John 8:12). Jesus fills up these ineffectual symbols connected with the festival because He is both Water and Light of the wilderness experience.

In the 10th chapter Jesus sets forth Himself as being the Door and the Good Shepherd. He shows that He is not the revolutionary leader who takes up arms to force His will but He is the kind of shepherd who will die for His sheep. Following this discourse we learn that the time designated is the Feast of Dedication. It is called by Josephus "The Feast of Lights" and commonly known as the Feast of Hanukkah. It was instituted by Judas the Maccabee and his followers in 165 B. C. to commemorate the

rededication of the Temple of Yahweh in Jerusalem after the desecration by Antiochus IV. It has been too often misunderstood as a festival of independence instead of the real meaning of dedication. Gaster[35] says that the festival asserts that man is a servant of God. Jesus takes this occasion to set forth the fulfillment of this feast in that He is the one who fully submits to the will of God and abandons all intentions of forcing his will on the Jews by becoming a revolutionary leader like Judas, Jonathan, Simon, John Hyrcanus, Judas the Galilean, John of Gischala and the rest.

The controversy which is involved in the problem of the day on which Jesus was crucified will be a perennial subject for discussion. That there is a contradiction between Synoptics and the Fourth Gospel is quite obvious. The Fourth Gospel writer has Jesus crucified on the 14th day of Nisan, the day on which the Paschal lamb was killed, while the Synoptics have Jesus crucified on the 15th day of Nisan. The thought of the author of the Fourth Gospel is that Jesus also fulfilled the complete meaning of the greatest of all festivals of the Jews, the Feast of the Passover, in that He Himself was the lamb for sacrifice, He was the Paschal Lamb. To those Jews who were disturbed because there was no Temple for the observance of the Feast of Tabernacles, the Fourth Gospel writer could say Jesus is the full meaning of that. He is God tabernacled among us, He is the Living Water, He is the Light of the World. To those who were disturbed because they could not go up to the Temple to rededicate it to God, the writer shows that Jesus who is Son of God has given Himself completely to fulfill all ideas of submission to the will of God. To those who were disturbed because they could no longer observe the festival of the Passover in Jerusalem in connection with the Temple ritual, the writer says that there is no longer any need for such an observance because Jesus is the full meaning of that; He is the Paschal Lamb.

It has already been observed that Sophia and Logos

35 Theodor H. Gaster, *Purim and Hanukkah*, p. 86, (New York: Henry Schuman, 1950).

were equivalent terms in Jewish thought and that Torah was in some way identified with them is too obvious to deny from the evidence which can be submitted. In *Sirach* we learn that Sophia will meet a man like a mother or receive him as wife if he will attain the Law, and only the one who takes hold of the Law is able to find Sophia (15:1). From this work we also learn that all wisdom is the fulfilling of the law (19:20) and the law fills man with wisdom (24:23, 25). In *Baruch* we learn that the wisdom which God bestowed on Jacob is identified with the Torah, which is eternal (4:1f.). In *Pirke Aboth* 6:10 Torah is described as the daughter of God. The statement is made by Rabbi Jose ben Kisma. He quotes Proverbs 8:22, "The Lord possessed me in the beginning of His way, before His works of old." In Proverbs Wisdom is the one about whom the above is spoken so that there must have been some use of Torah and Chokmah as equivalent terms among the Rabbis.[36]

Strack-Billerbeck[37] submit evidence from Rabbinical Literature to show that the Rabbis considered Torah as preexistent, truth, life, and light. In the *Apocalypse of Baruch* which we have noticed was written not too long after the Destruction of the Temple, Torah is the life of Israel:

> Shepherds and lamps and fountains come from the law; And though we depart, yet the law abideth. If therefore ye have respect for the law, and are intent upon wisdom, a lamp will not be wanting, and a shepherd will not fail, and a fountain will not dry up. 77:15-16.

There was also the thought among the Rabbis that the world was in darkness and the people had no light because the Torah had been burned (II *Esdras* 14:20). In *Sifre* on Deuteronomy 32:4 the statement is made: "A philosopher

36. For further evidence on the relationship between Law and Wisdom in Rabbinical Literature see Strack and Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, Vol. III, p. 129-131, (München 1922-28).

37. Strack and Billerbeck, *op. cit.*, Vol. II, p. 353f. on John 1:1.

met the perfect of his province, he said to him, 'Let not your mind be moved by the fact that you have burnt the law, for it returned to the place from which it emerged, its Father's house.' "

The author of the Fourth Gospel identifies Jesus the Messiah, the Son of God, with the pre-existent Torah in the prologue and carries forward the idea throughout the gospel to show that Jesus excelled the Rabbis of His day in practical wisdom and also in the interpretation of the Scriptures. In the Prologue there is a very definite contrast set forth between the New Torah which comes through Jesus and the Old Torah which was given by Moses.[38] "The Torah was given through Moses, grace and truth occurred through Jesus Christ" (John 1:17). In the case of Moses the author uses the verb *didomi* to show that the Old Torah was given to Moses from God, and Moses in turn gave it to the people but in the case of Jesus Christ the New Torah characterized by grace and truth came or occurred. The verb *ginomai* is used.

Another contrast is drawn in the prologue in verse 18. When Moses went up to Mount Sinai to receive the Torah from God he asked, "Show me, I pray thee, thy glory" (Exodus 33:18). The reply of God was, "Thou canst not see my face; for man shall not see me and live" (Exodus 33:20). The Evangelist observes that the revelation through Moses was deficient because "no man hath seen God at any time." But the revelation of the will of God in Jesus Christ is sufficient because of the intimate relationship between Father and Son: "The unique Son, who is in the bosom of the Father, he has revealed *him.*" Now Jesus is identified as Logos, Son of God, Torah and is equivalent to Wisdom of Jewish thought. In Jesus Christ we are now in touch with reality and the very nature of God Himself.

The author of the Fourth Gospel is faithful to the title of Rabbi as applied to Jesus.[39] The fact that he uses this

38. W. F. Howard, *Christianity According to St. John*, p. 51, (Philadelphia: Westminster Press, 1946).
39. John 1:38, 49; 3:2; 4:31; 6:25; 9:2; 11:8; 20:16.

title repeatedly is not without some significance. The Synoptics use the titles *kurios* and *didaskalos* to honor Jesus but few in number are the uses of Rabbi as related to Jesus. The Evangelist considers Jesus as Rabbi *par excellence.* In His conversation with Nicodemus who is a Pharisee and a man of some prominence as a teacher among the Pharisees, Jesus is surprised when Nicodemus does not understand what is meant by being born *anothen* (from above, or again). And He replies, "Are you the teacher of Israel and you do not know these things?" (John 3:10).

Jesus is identified with "the prophet" of Deuteronomy 18:15 who is to be like Moses[40] but He is greater than centive for keeping the Torah as set forth by the Rabbis, Jesus reveals love as the only proper motive for obedience to God's commandments (John 14:21-24).

The Rabbis taught the Jews, after the Fall, that the chief reason for the dissolution of the Cult was the faulty relationships among men. They had been lax in the application of the principle of love in man's relationship with his fellowman. The Evangelist of the Fourth Gospel brings relief to this life situation by stating that Jesus gave a new commandment, "A new commandment I give unto you, that you love one another; even as I have loved you, that you also love one another" (John 13:34).

Klausner[42] admits that the abrogation of the law was in one way or another connected with the Days of the Messiah, so either the Messiah has come and fulfilled the law or the law is still pointing towards him in which case the Messiah has not come. However, it is the contention of the author of the Fourth Gospel that Jesus is the Messiah, the Son of God, in which case the law is fulfilled.

Klausner[43] does not favor the view that in the Mes-

40. John 1:21, 25; 6:14.

Moses.[41] In opposition to the reward and punishment in-

41. John 1:17; 5:45-46; 9:28.

42. Joseph Klausner, *From Jesus to Paul,* p. 321, n. 13, (London: George Allen and Unwin Ltd., 1942).

43. Joseph Klausner, *Die messianischen vorstellungen,* pp. 117f.

sianic age the Cult will be dissolved because there is no indication of such a thought from Rabbinical Literature. However, there may have been some Rabbis who did hold to a dissolution of the Cult in the Messianic age. The evidence submitted by Klausner does not take into consideration the opinion of all the Rabbis. Since the days of the prophets there was latent the tendency to repudiate the absolute efficacy of the Temple Cult and according to the author of the Fourth Gospel Jesus as Messiah fulfills the deepest hopes of the people for a worship of God in spirit and in truth.

The fourth evangelist puts to silence every argument of Rabbinical thought and every Hellenistic Jewish apology by setting forth Jesus as the supersession of the Temple cult and the Mosaic law. Judaism is a thing of the past. A new day has dawned in Jesus the Messiah, the Son of God.

Baptist World Report

From two widely separated parts of the world comes news of two significant books by Baptist authors. Each is printed in English on a foreign press which does not customarily employ English. In each case the author is a missionary of the Southern Baptist Convention. Each makes a contribution beyond the realm of the missionary's routine labors.

The first book is printed in Japan at the press of Kenkyusha Limited, Tokyo. Entitled *A History of American Literature: An Anthology*, it is edited by James E. Wood, Jr., professor of English at Seinan Gakuin, a university in Fukuoka sponsored by the Foreign Mission Board of the Southern Baptist Convention. It is the first anthology of American literature compiled expressly for use by Japanese students. Although it came from the press only a few months ago, it has already been adopted as a text-book by several colleges in Japan.

The distinctive genius of the volume is found in the principle of selection and arrangement which the editor followed. In the preface Professor Wood states: "It is my personal belief that the best approach for a survey course and for students of a foreign literature is to study the literature as an expression of the mind and character of that particular country. . . Naturally the student of literature will be quite interested in considering the literary merit of the selections included in this volume, but he will also do well to read the literature as a means of deepening his understanding of American life and thought. An effort has been made to include those selections that do possess recognized literary merit, but which at the same time, and more important, portray the American character."

The arrangement of selections is chronological. The materials are grouped under five periods: I. The Colonial Period, 1607-1765; II. The Period of Revolution and Founding of the New Republic, 1765-1815; The Rise of Romanticism and the Ascendancy of New England, 1815-1870; IV.

The Rise of Realism, 1870-1914; and V. Contemporary American Literature, 1914—. There are significant selections from Captain John Smith, Roger Williams, Jonathan Edwards, Benjamin Franklin, George Washington, and Thomas Jefferson, obviously chosen to give Japanese students an insight into the democratic ideals which influenced the early development of the nation. From the later periods, excerpts from Washington Irving, James Fenimore Cooper, Thoreau, Longfellow, Holmes, Whitman, Mark Twain, Edwin Markham, Amy Lowell, Robert Frost, Sinclair Lewis, Ernest Hemingway, and many others help interpret the American way of life to inquisitive Japanese youth.

Obviously, the use of this book in Japanese schools will do something more than assist the students in their mastery of English language. It will interpret Christian democracy in a way which can hardly be excelled, all the more effective because it is an *indirect* method. A youthful Baptist missionary has made a major contribution to better international relations. He has also supplied a potential instrument to aid the work of educational missions of all denominations in Japan.

The second book, not yet in our hands, but announced for publication early in 1953, is from the Baptist Publishing House in Rio de Janeiro. It is *Baptists in Brazil*, by A. R. Crabtree. Dr. Crabtree has served as a missionary in Brazil for more than thirty years. Since 1921 he has taught in the Baptist Theological Seminary of South Brazil, of which he became president in 1946. He is author of seven books in Portuguese, including an introduction to the New Testament, a Hebrew grammar, and a history of Baptists in Brazil from 1881 to 1907. The latter book doubtless constitutes the foundation for the new English-language history, which will bring the story up to date and make it available to those who cannot read the Portuguese.

No one could be better qualified to write the chronicle of Brazilian Baptist growth than Dr. Crabtree. Although not born in Brazil, he has become so completely identified with that great southern republic that he can interpret

events from within with sympathy and understanding. He has helped to make much of the history which he records.

A distinctive feature of the book is that, while in English and designed for North American readers fully as much as for Brazilians, it is printed in Rio. This is symptomatic both of the shrinking of our world and of the growing importance of the Baptist press in Brazil. While the book would have been more appealing to Brazilians if written in Portuguese, and Dr. Crabtree is thoroughly capable of writing fluently in that tongue, it will serve a wider circle of readers and research students in the English. It should rapidly find its place on the library shelves of the world, as the only adequate study of the subject.

Baptists in Brazil can be ordered direct from A. R. Crabtree, Caixa 1982, Rio de Janeiro, Brazil, or through Mrs. R. D. Sutherland, P. O. Box 218, Wytheville, Virginia.

Through these two books the growth of international friendship should be set forward. Through the one, Japanese can look into the soul of America; through the other, Americans can share the life of Baptists of Brazil. By both, the cause of Christian missions will be notably strengthened.

Book Reviews

The Anabaptist View of the Church. By Franklin H. Littell. American Society of Church History, 1952. 148 pages. $2.50.

The original form of this fine "introduction to Sectarian Protestantism" was a doctoral dissertation at Yale University. It is now issued as Volume VIII of the *Studies in Church History*, and may be ordered from: The American Society of Church History, 520 Witherspoon Building, Philadelphia 7. Pennsylvania, or through a religious book store.

Appreciation for this book will be increased as we are reminded of the grave difficulties involved in writing it. No subject in Church History, perhaps, has been less adequately presented than the entire "Left-wing" development of the Protestant Reformation. This is due not alone to the complexity of the "Left-wing" development, but, until more recent times, to the *tendenziös* and polemical nature of the source materials. Even the word "Anabaptist" is itself a misplacement of emphasis on the part of opponents, and was applied to people who would have preferred to have been called simply "Brethren." The word even became an epithet applied to any group which did not accept the idea of a state-church.

One of the great values of this book is the way it chops away from the subject so much of the jungle-like over-growth, and clears a path to better understanding. Relying on sources recently brought together in various volumes of *Quellen und Forschungen zur Reformationsgeschichte*, and making good use of important German monographs, Dr. Littell arrives at the conclusion that the view of the Church was central for those called Anabaptists. This "view of the Church came to dominate the movement, although initially there were several grounds for disagreement with the state-churches" (p. xi). The doctrine of the Church is thus taken as the classifying principle for the Anabaptist movement, whose people are defined as "those in the radical Reformation who gathered and disciplined a 'True' Church (*rechte kirche*) upon the apostolic pattern" (pp. xi, 50).

The book opens with an informative survey of earlier writings, source and secondary, on the subject of Anabaptism (ch. I). This is followed by a quest for the essence of Anabaptism in all its many-sidedness (ch. II). What the Anabaptists thought concerning the apostolic pattern of the Church is dealt with under the rubrics of

"Christian Primitivism: The Fall of the Church" (ch. III); "The Restitution" of the true Church (ch. IV); and "The Great Commission," involving a consideration of the Anabaptists' understanding of *Mt.* xxviii. 19-20, their relation to the economic and political order, and "Quiet Eschatology" (ch. V).

The author has done a good job. The writing is straightforward; the interpretations sound; the deductions warranted. Also, there are important implications of the treatise which could prove fruitful if followed through: e.g., in the contemporary discussions on Church and Sacraments, the eschatological and missionary overtones of the Lord's Supper in the Early Church could be checked against and, in part, illustrated by the same overtones in 16th century Anabaptism.

The major contributions of the book are to be found, for the reviewer, in the chapters on "The Restitution," and "The Great Commission" (chs. IV and V). A valid distinction is made between the "Church of the Reformation," and the (more radical) "Church of the Restitution." The setting in proper context of "Believers Baptism," "Community of Goods," and the use of the "Ban" (all in ch. IV) is itself a difficult task. It is executed here with discrimination. The interpretation of the meaning and place of the "Great Commission" in the Anabaptist groups is highly commendable. This chapter depicts both the mobility of the radicals, and the way in which their missiology was a concomitant of their ecclesiology. The "Great Commission" indicated for them not alone the nature of the missionary imperative but, as well, the nature of the Church!

Baptists, and all other bodies whose foundational principles have in part derived through the Anabaptists, should read and meditate upon this book. It should stir up a sincere desire in us to rediscover and redefine the meaning of the Church in relation to the "World." The primacy, as an ethical category, of the term "World" has been lost to most, except religious cranks, who interpret it primarily as a deviation from some cultural pattern considered sacrosanct. On the one hand, reading this book should serve to show how we demonstrate under toleration (despite the independence of our forms) the measure of our oneness with the state-churches in that we differ so little from them in social outlook and social hope. On the other hand, the book will help to clarify an ancient problem, acute right now for Southern Baptists, *viz*: We have been largely responsible for the production of the culture within which we operate. We are deeply involved in it, and have much at stake in its fortune. We have ceased being a minority, and are an overwhelming majority. We have become in fact a "Church,"—i.e., the sort of religious institution which aims at cultivating the religious interests of a whole

territory; an institution which accepts the world and attempts both to cooperate with it and to transform it; an institution which keeps at a minimum its requirements for admission, in order to make the benefits-of-belonging available to as large a number as possible. This would be well enough except for the fact that in principle we have understood ourselves to be not a "Church," but a "sect." A "sect" is an embodiment of the Christian faith conceived as a "congregation of saints." It stresses neither territorial outreach nor cultural acclimation, but rather responsible discipleship and personal regeneration. It maintains vigorous discipline, and lives as being separated from the world and unto God. But the fact seems to be, that with our at-home-ness in our culture, we are no closer to our "brethren" than to others of the broader cultural area. This is demonstrated by the lack, in practice, of any defined requirements for admittance to our congregations—and by the total disappearance of disciplinary action upon those already composing the congregations. The situation constantly prevails, therefore, in terms of which we are unable to reconcile our principles with our practice. We Baptists and others of our kith and kin need the lessons of this book.

In these days of ecumenical conversation, the historic "Churches" also need this book. As we of the "sects" attempt to understand the "Church," let us hope that spokesmen for the "Church" will discover, much more adequately than seems yet to be the case, the historical, Biblical and theological significance of the "sect."

A few type-errors are to be corrected, unless the archaic spellings have beguiled me. For *Markgraftum*, read *Margraftum* (p. 113, n. 5); *For* M. J. McGlothlin, *read W. J.* (p. 129, n. 6); *diener* and *Diener* should be uniform (p. 83); apparently *Schriftgelernten* should read *Schriftgelehrten* (p. 134, n. 18); and *for* Märherland. I should judge, *read* Mährerland (p. 137, n. 68). A work cited on p. 1 as coming from the Cambridge University Press, seems to be listed on p. 113, n. 1, as from Macmillan. (This may be due to the arrangement which prevailed until three years ago, according to which Macmillan, in America, released Cambridge Press books.) J. L. von Mosheim is called a Pietist (p. 11). Though he questioned the absolute authority of reason and attacked Deism, he is hardly to be designated a Pietist.

The scholarly notes, unhappily relegated to the back of the book, are followed by an excellent Select Bibliography. This review, which is aimed at expressing comprehensive gratitude for a good and important volume, cannot in any way take the place of the book itself. It should be bought and studied.

T. D. Price

The Realm of Redemption. By J. Robert Nelson. Chicago: Wilcox and Follet Co. Cloister Press, 1951. 249 pages. $4.00.

For a generation new light has been shed on the doctrine of the church. Much of this material, hidden as it is in a wilderness of foreign languages, specialized journals and ponderous volumes, has been read by specialists only. Now for the first time a systematic digest of this rich literature has been made available in a single volume. Published originally by Epworth Press in London, Nelson's important contribution is published now in the United States. It is hoped that the publisher will give it wide publicity, for it is perhaps the most helpful volume published in the last two years.

Beginning with the perplexing problem of "The Origin of the Church," the author organizes the nature of the church in contemporary Protestant theology in seven additional chapters: "The Church and the Holy Spirit," "The Church's Relation to Christ," "The Word of God as the Church's Authority," "The Sacraments and the Ministry," "Salvation in the Church," "The Church's Essential Unity," and "The Church and Eschatology." To the reviewer the third chapter on the relationship between the Church and Christ presents the central problem of contemporary Christianity, and the conclusion that "Christ is present in the Body, as its centre of life and energy, the Head" and that "the calling of the Church is to live His life in such a way as to present Christ truly in the world" is a thesis not yet given proper emphasis in Protestant theology. Only a few books like L. S. Thornton's *The Common Life in the Body of Christ* and John A. T. Robinson's excellent study of *The Body* (Chicago: Henry Regnery Company, 1952) have taken us into a fresh understanding of this vital conception of the Church. The full application of this great fact will modify the theology of every Christian group of our time.

Nelson is a reporter of all points of view. His own doctrine of the Church is in the background, and the book does not "take sides." This is perhaps the best preliminary approach to such a manifold topic. Sympathetic understanding of all points of view is a good corrective to so much "nothing but" thinking today.

Dale Moody

The Christian Interpretation of Religion. By Edward J. Jurji. New York: The Macmillan Company, 1952. 318 pages. $4.50.

Among the books in the field of Comparative Religion which have appeared in the last ten years, this is the most refreshingly different one of them all. To an unusual degree, and by application of a distinctive principle, the author combines a broad knowledge of and deep sympathy toward the non-Christian religions with an uncom-

promising conviction concerning the uniqueness and superiority of Christianity. His basic thesis is that there is such a thing as general revelation, and that there are evidences of God's universal self-revelatory activity in almost all the religions of mankind. Yet he does not hestitate to point out, in the religions of the world, perversions and denials of general revelation. He holds that the historic revelation in Jesus Christ completes and corroborates revelation in nature and conscience, and that the gospel summons the adherents of other faiths to the true meaning of general revelation.

This represents a wholesome return to a balance between the broad, "liberal" view that all religions teach the same truths and the narrow, dogmatic position (recently associated with the names of Barth and Kraemer) that there is *nothing* in non-Christian which can be attributed to general revelation. Jurji stands between Hocking and Kraemer. His is more nearly the Biblical view than that of so-called "Biblical realism." It is the position most consonant with the experience of missionaries who have confronted other religions with an evangelistic purpose.

A native of Syria, Dr. Jurji has had personal contact with several non-Christian faiths. He is now teaching Islamics and Comparative Religion at Princeton. H. C. Goerner

Text-Book of the History of Doctrines. By Reinhold Seeberg. Translated by Charles E. Hay. Two volumes in One. Grand Rapids: Baker Book House, 1952. 413+492 pages. $6.75.

No publication of the year should bring more satisfaction to teachers and students of historical theology than this one! After years of almost total inaccessibility, the Seeberg *Text-Book* can now be had at a reasonable price, on good paper, in sturdy binding.

Reinhold Seeberg (1859-1935), was one of the most eminent theologians of his day. (From 1898 to his retirement in 1928, he was professor of Systematic Theology at Berlin). The *Text-Book* began in 1895, while Seeberg was still at Erlangen, as two small, German volumes. It was to grow, through four complete editions, to four-large-volumes-in-five, with the Luther-section becoming one of the standard interpretations of that Reformer. This translation was made from the first German edition, with the translator having access also to some of the materials which were to go into the second German edition. It was first brought out in 1905, by the Lutheran Publication Society, in two volumes. The Baker edition is a photolithoprint of the 1905 edition, with the two volumes bound together.

Seeberg's *Text-Book of the History of Doctrines* is perhaps the most satisfactory work yet in its field. Harnack's brilliant *History of Dogma*, in seven English volumes, is equally stimulating, but less

balanced. There is more of Harnack and the times in Harnack's work, than of Seeberg and the times in Seeberg's work. J. F. Bethune Baker's recently reprinted *Introduction to the Early History of Christian Doctrine* is excellent but limited in scope and range of interest. McGiffert's fine *History of Christian Thought*, again in print, is highly readable but simply does not deal with many of the urgent questions. With Seeberg one has a learned and dependable guide to the major developments and issues of historic Christian theology. A wide use is devoutly to be hoped for.

My own experience in teaching this subject has led me to give much more emphasis to the total historical-ecclesiastical context of a given subject than one finds in this book. I could wish that the author had not so severely limited himself at this point, especially in the early period

Though the author's doctrinal sympathies are sometimes traceable, he writes rather as with a story to tell than as with a point to prove. If you are interested in the Church's faith and how it assumed its historic forms, get this book and ponder it well.

T. D. Price

The Doctrine of God. By Herman Bavinck. Translated, edited, and outlined by William Hendriksen. Grand Rapids: Wm. B. Eerdmans Publishing House, 1951. 407 pages. $5.00.

With the publication of this important work of the last century, Eerdmans Publishing Company continues its policy of printing old theological classics. Although Bavinck lived until 1921, his *magnum opus, Gereformeerde Dogmatiek,* appeared in the years 1895-1899. The Third Edition, consisting of four volumes, appeared in 1918; the first volume is a treatise in "Fundamental Apologetics," and the second volume contains the opening chapters of his dogmatics proper. It is this second volume which William Hendriksen, Professor of Theology at Calvin Seminary, has translated for the first time into English. It is the hope of the translator that this book "may be a spiritual treat and may create a desire for the rest of the work in English."

Bavinck stands solidly within the Reformed tradition and treats the doctrine of God according to the classic distinction between communicable and incommunicable attributes, knowability and incomprehensibility. At two points his treatment of the doctrine of God is superb; upon the basis of careful Biblical exegesis he expounds the significance of God's names; and, as would be expected of a strongly Calvinistic theologian, he makes his greatest contribution in the discussion of God's counsel and decrees. Within the context of God's decrees, Bavinck summarizes graphically the arguments for the supra-lapsarian and infra-lapsarian interpretations

of the decree and then struggles to the exasperating conclusion that neigther view "is able to do full justice to the truth of Scripture, and to satisfy our theological thinking." However, it is not difficult to detect in his cautious reservation a strong bent toward the supera-lapsarian side. Apparently, Bavinck failed to follow out the implication of his own statement on the supra-and infra-lapsarian views. If neither of these views is true to the Biblical teaching, it is quite possible that the concept of "decree" which they have in common is itself non-Biblical. In the closing pages of this second volume, Bavinck is left in the strange position of clinging desperately to the Calvinst concept of decree, while refusing to accept either of the classic statements of it, or to substitute one of his own.

While here is a certain curiosity in American theological circles to know everything that has been written by continental theologians in strange languages, there will probably be little incentive to complete the translation of a work which contains nothing that is new, and even propounds the old in the forms of arrid traditionalism.

Wayne E. Ward

The Gospel According to St. Mark. By Vincent Taylor. New York: St. Martins Press, Inc. 696 pages. $7.00.

The Commentary on Mark by H. B. Swete has long been the standard critical work on the second Gospel. As complete as was Swete's work for his day, some 50 years have elapsed since its publication. Thus, it is especially gratifying to have a scholar of Vincent Taylor's stature begin with Swete and write a detailed commentary on Mark. He has performed a monumental task in utilizing so many of the results of modern scholarship. The select Bibliography which he includes in the introductory materials is in itself representative of his thorough investigation.

The format is very attractive. An introduction is given for each section of the Gospel which states the development of the subject material in anticipatory fashion. This is followed by fuller introductory statements of a critical nature in which the tenets of form criticism are considered in their application to the particular passage. Taylor is characterized by a conservative approach in these statements. There follows then the commentary itself in which the author seems most indebted to Swete. A series of additional notes complete the task the author set for himself and an index of Greek words proves quite helpful.

This masterful work is the result of long study and tedious effort. It has proved very helpful as a background for the classroom presentation of the Gospel narratives, and will grace any pastor's bookshelf.

J. Estill Jones

John The Baptist. By Carl H. Kraeling. New York: Charles Scribner's Sons, 1951. 218 pages. $2.50.

No book worthy of notice on John the Baptist of American authorship has been published for over forty years. Dr. Kraeling is to be congratulated on his interest in presenting this volume written in popular style with an appeal to all.

The author sets forth the essential facts about the life and work of John the Baptist and his impact upon his contemporaries and later generations. He believes that the two main elements in early Christian preaching, the *kerugma* (the proclamation of the Gospel) and the *parenesis* (the exhortation) were the logical sequel to the preaching of John the Baptist.

Dr. Kraeling gives us an excellent treatment of John's rite of baptism in Chapter IV. He discredits the views of Reitzenstein and Thomas by saying "we cannot use the Mandaic rite as a key to the interpretation of the Baptist-Christian development, and none of the evidence for the use of other lustrative practices in Syria and Palestine collected by Thomas in his erudite work is sufficient to show the existence of anything equally specific that might serve in its stead" (p.109). The author shows that proselyte baptism and the Mandaic rite fail to provide an acceptable source for the origin of John's baptism. He states that we should allow for a good bit of originality and invention on John's part. However, this does not mean that John's rite was created in a vacuum. The contemporary environmental factors were tied up with the originality. No one of the practices of washing in Judaism and no combination of a number of these would be the direct source of John's baptism. That which distinguishes John's rite from all other ablutionary rites of later Judaism is its eschatological context.

In the final chapter Dr. Kraeling opposes the two modern attempts to change radically the historical picture of John the Baptist by the use of later sources. One is the attempt of Eisler who introduced the material of the "Slavonic" Josephus and the other is the attempt of Reitzenstein who set forth the literature of the Baptist sect of later Mesopotamia known as the Mandaeans.

Taylor C. Smith

The Fall of Jerusalem and the Christian Church. By S. G. F. Brandon. London: S. P. C. K., 1951. 284 pages. 30s net.

The general disregard of the effects of the destruction of Jerusalem for primitive Christianity and a continued passing up the event as having little or no significance have caused the author to become so concerned that this work comes as a result of his diligent

investigation of the tunnel-period of Christian history which runs from 60 to 80 A.D. The importance of this period was first suggested to Professsor Brandon when he read the book by B. H. Streeter entitled *The Four Gospels.*

The author, in chapter nine, brings us to the fate of the Palestinian Church. Concerning the flight of Jerusalem Christians to Pella, Brandon affirms that the evidence is not sufficient. There is a probability that many Jewish Christians sought refuge in Egypt. He explains the silence about the fate of the Jerusalem Church in the early Christian tradition as being largely due to the fact that many Jewish Christians did enter with their country men into the struggle against Rome. After the fall of Jerusalem many Jewish Christians gradually reverted to Judaism and those who did not became a sect which was outside communion with the nation's faith. The power of the Palestinian church passed away with the destruction of Jerusalem.

Brandon thinks that the Gospel of Mark was written as a reaction to the events of A.D. 70. The Gospel is designed to demonstrate Jesus' independence of Jewish national life. This apologetical theme is discovered in the tribute money incident, the shift of blame of the Crucifixion from the Romans to the Jews, the treatment of the Jewish people, the defamatory account of the Lord's family and the disparagement of the Twelve. He discovers a consistent tendency to separate Jesus from his native *milieu* and to condemn all that was Jewish and associated with Jerusalem. The *raison d'etre* of Mark's Gospel is the situation which faced the Gentile Christians immediately after the fall of Jerusalem. While the incidents which he cites are convincing enough, it is not so evident that Mark was as apologetic in his approach as Brandon would tend to make him.

Brandon rejects Streeter's theory of the Antiochene origin of the Gospel of Matthew and favors an Alexandarian origin. In his epilogue the author says that Christiainty was twice-born. The destruction of Jerusalem in A.D. 70 freed it from the Jewish cradle and thereby made possible a world-religion of the Christian faith. Brandon drops the proverbial ball by not giving more discussion to the Fourth Gospel in light of the destruction of Jerusalem.

It is hoped that this study is only a beginning among English scholars and that others will build on the foundation laid by Brandon. While the book is not slanted for the ordinary reader, it will be possible for him to get a general view of the author.

Taylor C. Smith

An Introduction to the New Testament. By Richard Heard. New York: Harper and Brothers, 1950. $3.00.

Richard Heard is University Lecturer in Divinity at Cambridge. This is his first published book, and it is both excellent and stimulating.

In an introductory note the author asserts, "The importance of the application of modern methods of criticism to the New Testament for the ordinary Christian man and woman lies in their influence upon our attitude to some of the cardinal tenets of our religion." Accordingly, he does not confine himself to providing a separate introduction for each book, with the usual discussion of authorship, content, and problems in connection with them. He points out that this method of treatment has the major disadvantage of introducing students "to the detailed study of the New Testament without focusing his attention on the religious problems involved."

Choosing four great religious issues in the field of New Testament study, Mr. Heard seeks to show the relevance of the various New Testament writings, in the light of the various circumstances of their composition and teaching, to these particular questions. The four basic issues are well chosen: (1) the historical value of the Gospels, (2) the reconstruction of the earliest history of the Christian movement, (3) the value of the Epistles in the reconstruction of what the Apostles preached about Jesus' life, death, and resurrection, and their teaching about the Christian life, and (4) the place of apocalyptic expectation in the New Testament. By this method of presentation, the author has admirably succeeded in combining analysis and historical background, and the student is enabled to see the New Testament as something more than a collection of unrelated writings.

Mr. Heard has written frankly and lucidly, and yet pleasantly, on controversial problems, so that while the student may not agree with the author's conclusions he will be stimulated by his discussion. It is the type of book which may very well become a widely used college and seminary text.

Henry E. Turlington

St. Paul's Epistles to the Thessalonians. By George Milligan. Grand Rapids: Wm. B. Eerdmans Publishing Company. 195 pages (with 109 pages of introduction). $5.00.

The Eerdmans Publishing Company has performed another service for the field of New Testament study in the reprinting of George Milligan's commentary on the Thessalonian letters. The price of these reprints seems abnormally high, but they are at least made

available to students by the process. Published for the first time in 1908, this study faced the problems of the Thessalonian correspondence squarely, and though new commentaries have been written (William Neil's work in the Moffatt Series is quite good), it remains the standard critical commentary on I and II Thessalonians.

The introductory materials are quite well written and the commentary itself is followed by a series of helpful notes on particular problems.

Of particular interest in the author's acceptance of the usual position relative to the "restraining force" of II Thessalonians. Similarily his unwillingness to identify the Lawless One with Caligula is respected by contemporary scholarship. This is a basic book on these two Pauline letters.

J. Estill Jones

The Epistle to the Hebrews. By William Manson. London: Hodder and Stoughton, 1951. 204 pages. 10s 6d.

After becoming dissatisfied with the modern direction of critical thought in the interpretation of the Epistle to the Hebrews, Professor Manson, when he was invited to deliver the Baird lectures for 1949, decided to undertake a reconsideration of the purpose of the Epistle and bring it back into the mid-stream of the general life of the first-century Church. This volume is the Baird lectures for 1949 but the lectures were not delivered until February of 1950.

During the summer of 1949 I visited Professor Manson while he was in the midst of preparing for the lectures and he discussed with me the new idea on the Epistle to the Hebrews. I was very much interested in his interpretation and anxiously awaited the publication of the lectures. I sincerely believe that Professor Manson has presented something in this volume which will prove to be revolutionary in the interpretation of the Epistle.

Professor Manson believes that the older views did not sufficiently integrate the Epistle into the historical development of the world-mission of Christianity. By a fresh study of the records of Stephen in Acts, the author confirms his position that there is an integration with the world-mission from its inception in Stephen.

Professor Manson discovers the religious situation described in the Epistle as located in Rome. The minority group to which the letter was addressed was definitely Jewish-Christian. The author points out that the sin of the group was not that of abandoning Christianity for Judaism, but rather Christians hiding in their Jewish religion to escape persecution, or shirking the demands of the eschatological calling.

Even though this is a scholarly treatment, it is written in a popular style and can be easily understood by the average reader who has had no theological training. I have taught the book in churches as a study course text and discovered that the people were interested in the author's interpretation.

Taylor C. Smith

From Joseph to Joshua. By H. H. Rowley. London: Oxford University Press, 1950. 200 pages. $3.50.

This study is a much-needed report upon where we are today in the confused evidence before us concerning the period of the Exodus from Egypt and the Conquest of Palestine. Rowley has, in his characteristic way, accumulated an amazing amount of data, and very helpfully leads us through the maze. He himself is the first to admit that one cannot speak with finality concerning this era, but suggests the following chronology:

c. 1650 B.C.	Abraham
c. 1440 B.C.	Hebrew group at Kadesh, sojourning 38 years and associated with Yahweh-worshipping Kenites, Simultaneous pressure from north by Asshur, Dan, Zebulun.
c. 1370 B.C.	Joseph taken into Egypt.
c. 1360 B.C.	Descent into Egypt of Hebrews.
c. 1300 B.C.	Oppression of Hebrews in Egypt.
c. 1290 B.C.	Moses born.
c. 1260 B.C.	Moses flees to Jethro.
c. 1230 B.C.	Exodus, followed by Conquest of Palestine by Joshua.

One will note that this chronology differs considerable from the Scriptural picture, yet it is closer to that picture than Rowley's views in earlier works. Perhaps he may eventually return all the way. Let us hope so.

Clyde T. Francisco

Introduction to the Old Testament. By Aage Bentzen. Two volumes. Copenhagen, Denmark: G. E. C. Gads. 558 pages. 1948.

This is the most thorough and up-to-date *Introduction to the Old Testament* available to the English student of the Old Testament. The first volume deals with the canon of the Old Testament, the text of the Old Testament, and the forms of Old Testament literature. Herein is found a comprehensive examination of the problem of the Pentateuch. Bentzen champions the strata theory as over against the old Graf-Wellhausen view. This strata view, which

has largely replaced the documentary hypothesis on the continent, contends that the idea of documents is erroneous. Old Testament writers did not sit down to compose documents out of their imaginations, but rather oral and written traditions came down from many different periods and were compiled later and give the appearance of documents. Fragmentary analysis is abandoned. The true technique of Old Testament critical research is an analysis of Old Testament passages into their original literary form, rather than a search for dates of writing. The laws of these literary forms are more valuable in interpretation than dates of composition.

The second volume takes on the nature of the usual Introduction. Each book of the Old Testament is studied from the standpoint of date and significance. One will find the problems of Old Testament research treated reverently yet honestly. All the views of the author will not be compatible with the reader's view, but he will admire the clarity of expression and the straight-forward treatment of material. This is indeed a most valuable work.

Clyde T. Francisco

Grammar of the Hebrew Language. By G. Douglas Young. Grand Rapids, Michigan: Zondervan, 1951. 214 pages.

There are two approaches to the teaching of the Hebrew Language. One is to lead the student to memorize vocabulary and rules of grammar, assisted by numerous exercises. After considerable time has elapsed, he is finally allowed to take a glimpse of the language as it appears in the Hebrew Scripture. The other technique places the Biblical Hebrew in front of the student from the very first day, and he studies the various problems as they arise in the text he is examining. Thus the student can see some connection between his studies and the meaning of Scripture from the very beginning. Strangely enough, the student seems to survive either method fairly well, and eventually comes out at the same place. He can read Biblical Hebrew.

This new grammar pursues the latter method, and will prove useful to those who seek to improve their teaching methods. However, the grammar does not seem to be practical for the use of students. The format is very inferior and the material somewhat confused. The Hebrew words in the vocabularies are presented in a transliterated form, before the actual Hebrew script is learned. This is an entirely unnecessary step in the process of learning vocabulary and will serve only in confusing the learner more than ever.

Clyde T. Francisco

Does Genesis Make Sense? By Keith Chivers. London: Society for Promoting Christian Knowledge, 1951. 110 pages. 3s. 6d.

Within the compass of this brief book a surprising number of topics are discussed. In addition to an excellent summary of the methods of interpretation of Genesis, both in the New Testament and in the later Church, the author provides a useful commentary upon the text itself. Although the comments are brief, they include crytic summaries of important interpretations, significant historical and archaelogical data at some points, and an analysis of the book according to the usual J, E, JE, and P strata. But the most significant contribution of the work lies in its answer to two basic questions concerning Genesis: "What is it?" and "What Use is it?" These questions are the titles of two chapters of the book. The first question is answered by a careful study of the sources, applying the methods of *Formgeschichte;* the study culminates with the conclusion that Gensis is "the folk-lore of an ancient people" which "has been given a high literary polish." The second question is answered even more adequately by an emphasis upon its function as a valuable historical witness, vindicated at many points by archaeological evidence, and by an interpretation of its religious significance.

Perhaps the most obvious weakness of the book is the author's bland assumption that all thinking readers have long since accepted the comprehensive conclusions of higher critics, and that those theories may be applied in interpretation with absolute confidence. Not all of the problems of Genesis are solved by this assumption.

Wayne E. Ward

The Christian Sacrifice. By W. Norman Pittenger. New York: Oxford University Press, 1951. 205 pages. $3.50.

This work, subtitled, "A Study of the Eucharist in the Life of the Christian Church," is really a third volume in a planned four. The author has already written *Christ and Christian Faith,* a consideration of the theology of the Incarnation; and *His Body the Church,* a discussion of its nature and function. Following this study of the Eucharist, Professor Pittenger hopes to write the fourth volume on the nature of the Christian Ministry.

This treatment of the Eucharist is of such fine temper and breathes so genuine a Christian spirit that one hesitates to criticize it adversely. There are numerous insights from encounter with which those of the Free Church tradition could greatly profit. *E.g.:* the emphasis upon the organic life of the Church as the Body of Christ (ch. 1); the interpretation of the Eucharistic rite as "action"

(ch. 4); and the requisite notes of the liturgical expression of the Church's life as being dignity, mystery, humilty, and confidence (ch. 8).

At the same time, it seems to the reviewer that the author has too great confidence that the leadership of the Holy Spirit is the sufficient explanation for the development of the eucharistic theology of the first three centuries. Much, not only that is foreign, but which is also contrary to the New Testament faith is included in the development of the first three centuries. What the reviewer has in mind here is the author's tendency to render the Eucharist identical with the sacrifice it "recalls"; the tendency to relate the Eucharist *univoce* to the Death of Christ, rather than *aequivoce*. It is one thing to say that the Eucharist is distinctively Christian. It is another to say that it is Christianity! One cannot help believing that the religious values of the book would be more pointed and helpful if recast in another theological mold.

The "historic Catholic" terminology regarding the Eucharistic is now so "loaded," and so subject to misconstruction that any author using this terminology, who would make unmistakeable his meaning, must give more effort to the clarification and delimitation of his terminology than to the exposition of his subject. Many Christians would insist that unmistakeable clarity in definition were required if one is to speak of the Eucharist as "a Memorial Action, in which the Sacrifice of Calvary is pleaded and entrance into it made possible; . . . and in which Christ himself is present to be loved and worshipped" (p. 161). Despite Professor Pittenger's rejection of the magical in Eucharistic worship, ordinary believers, following this theological formulation, will need rescue from both magic and superstition. This may be the "genetic fallacy" in reverse.

The weakest parts of the book are precisely those where much cautious and patient work remain to be done: the Eucharist in the New Testament and in the Early Church (chs. 2 and 3).

T. D. Price

The Holy Imperative: The Power of God and the Good Life. By Winston L. King. New York: Harper and Brothers, 1949. 224 pages. $2.50.

This book is a highly successful attempt of a pastor to convey to Christians and others the ethical religious teachings of Jesus and how they are to be understood and practiced in the present situation. Dr. King is well suited for the task by both academic and pastoral experience. After his college training at Asbury and divinity training at Andover Newton, he received the Ph.D. at Harvard. He held pastorates in Vermont, Massachusetts, New Hampshire and Maine and was an army chaplain from 1943 to 1945. Since writing

this book he has become professor of Philosophy and Religion and Dean of the chapel at Grinnell College. This work should be profitable and engaging reading to ministers, laymen, college and seminary students, and all others who are seriously concerned with the relevance of Jesus for our day. The book is non-technical in the presentation and though the ideas presented are profound they are presented in such lucid style that no one need miss understanding them. Mr. King says "this volume is neither an exhaustive analysis of Christian faith and morality nor an attempt at the construction of a system of Christian ethics." It is not to give a systematic presentation of the theological ethics of Jesus, but to illumine some of the most significant of his teachings and show their relevance for us. One can hardly read this book without feeling that he has been confronted with the demands of Christ and at the same time offered the power to fulfill the demands. One will not find herein a complete and exhaustive treatment of all problems of Christian morality, but he will find himself challenged to seek such information and will be led to the proper beginning for that quest.

The main thesis of Mr. King is one which we need to have called to our attention and impressed upon us. He maintains that religion and ethics cannot be separated without making the one lawless and the other a powerless code. In Christianity there is the true union of ethics and religion into an ethical religion. It is improper to speak of Christianity as religion and ethics because it is an ethical religion and a religions ethics. The essence of Christianity is personal ethical fellowship with God and neighbor, and herein religion and ethics become one. Guy H. Ranson

Outside Readings in Sociology. Edited by Edgar A. Schuler, Duane L. Gibson, Maude L. Fiero, and Wilbur B. Brookover. New York: Thomas Y. Crowell Company, 1952. 884 pages. No price given.

This book contains a comprehensive collection of carefully selected "outside" readings in sociology. Its purpose is to make available to the student in one volume basic collateral readings and thus avoid the crowded situation in our libraries. Two criteria were used by the editors: (1) will this selection contribute to the student's clearer understanding of sociology?; and (2) is this selection readable? A short introductory statement appears before each selection, and biographical notes on the opening page of each reading.

The editors have shown real discrimination and wisdom in the selections which they have made. Here is the best of more than seventy-five leading social thinkers. Such pioneers in sociology as Lester Ward and William Graham Sumner and leading contempo-

rary sociologists as Robert M. MacIver and Pitirim A. Sorokin are included. No other volume of its kind provides the reader with the essential wealth of so many leading authorities in their respective fields of research.

This book will be a boon to students who have had to "take what they could get" as a result of our crowded library conditions. The readings are so varied, so well organized, and so relevant to our present social situation that students will actually enjoy this book and at the same time they will lay hold upon the solid findings of the sociologists. Here teachers, ministers, and professional people in general will discover an abundance of practical and usable materials for the enrichment of their own understanding of the structure, function, and basic issues of society.

Henlee Barnette

The Moral Nature of Man: A Critical Evaluation of Ethical Principles. By A. Campbell Garnett. New York: Ronald Press Company, 1952. 278 pages + viii. $3.75.

Professor Garnett's subject and point of view should commend his work to those who are seriously concerned with religion, philosophy or the social sciences. Herein is presented a system of ethics to guide man's conduct in the present critical period. The point of view is maintained that the religious, politcial, and ideological conflicts of our day are based upon conflicting theories of human nature. Mr. Garnett's own point of view is that the moral consciouness of man is a determining factor in his life. This is to place ethics at the very center of human existence, and this is the point of view which more and more thoughtful people are assuming. Of course this is contrary to some of the recent trends in important areas of human relations, e.g. naturalism in philosophy, "realism" in politics, and neo-orthodoxy in religion.

Professor Garnett here makes an important contribution to American thought and life in the field of ethics as he made a similar contribution to religion in his *Realistic Philosophy of Religion* in 1942. He has had a distinguished career in the United States since coming here from Australia to teach at Butler, Transylvania and University of Wisconsin. This book is rewarding to either beginning or very advanced students of ethics. It is written with such clarity and simplicity that no previous knowledge of philosophy is required to read it with comprehension. Yet it presents important original contributions to the field advanced students will wish to consider very carefully.

Professor Garnett maintains a realistic theory of ethics, and he sees in this both the adequate foundation of moral value and the power to attain unto moral righteousness. In order for values to

be of real worth they must be rooted in what is ultimately real, and this is theistic God. Only a few rare souls can maintain devotion to abstract values, but the religious person who is bound to God has the dynamic to stand for the right and good in the face of the greatest opposition. "He can 'mount up with wings as eagles', he can 'run and not be weary,' he can 'walk and not faint,'" says Professor Garnett.

Guy T. Ranson

Religion in the Development in American Culture. By William Warren Sweet. New York: Charles Scribner's Sons, 1952. 338 pages. $3.50.

A companion volume to Dr. Sweet's *Religion in Colonial America* (1942), this present book continues the story of religion in America, tracing the influence of religion in the formation of the social and cultural bases of our nation. Specifically it covers the period in America from 1765-1840. Two more volumes are proposed by the author: *Religion in America in an Age of Controversy,* which will carry the story from 1840-1880, and a final volume which will bring the study up to the present.

An authority in American Church History, Dr. Sweet is now professor at Southern Methodist University. In this volume of nine provocative chapters, the author presents in a readable and understanding manner the thrilling story of how religion has been a dynamic and constructive force in American culture. The chapters entitled "The Revolt Against Calvinism," "Disinterested Benevolence at Work," and "The Rise of Frontier Utopias" are more than worth the price of the book.

Dr. Sweet achieves a remarkable degree of objectivity and understanding in this study. One cannot but be aware of the fact that he tries to be fair to all religious groups under consideration. Thus he has produced a work void of prejudice and value judgments.

Numerous errata should be combed out of the book before it is reprinted. Some of these are: "Millonial Harbinger", p. 185; R. J. Graves, pp. 227-228 (should be J. R. Graves), and "Cane Ride Camp-meeting," p. 337 (should be Cane Ridge Camp-meeting).

Henlee Barnette

A Christian View of Men and Things. By Gordon H. Clark. Grand Rapids, Michigan: Wm. B. Eerdmans Company, 1952. 325 pages. $4.00.

The purpose of this book is to set forth a Christian viewpoint in several of the most important areas of life. Dr. Clark bemoans the fact that the idea of God and Christian values no longer dominate

the thinking of Western civilization. In recent years western culture has been based upon Naturalistic rather than Christian thought. It is necessary that our culture be founded again upon Christian conceptions if it is not to disintegrate or lose its reason for being, he believes.

This book is really an introduction to the problems of philosophy from a conservative theological position. It is intended to show how the problems of meaning in history, polticis, ethics, science, religion, and epistemology can be approached from the idea of the primacy of Christ. Dr. Clark is very much troubled by the general acceptance by learned men of the naturalistic approach to these problems. He proposes a new approach; the approach which has most generally accepted until very recent years.

Christians of every school of theology should welcome this work. They should be very much interested in the attempt to reorient our thinking on the basis of the Christian Faith. Dr. Clark is an able scholar who has already become known to many students through the editing of *Readings in Ethics* (with T. V. Smith) and through his recent *A Christian Philosophy of Education*. Mr. Clark's academic background, B. A. and Ph. D. at Pennsylvania, and professional career of many years teaching give him some authority to speak on the problems which he treats in this book. Many Christians will disagree with Mr. Clark's own theological beginning point, but only the world-renouncing will be out of sympathy with his purpose. It is not likely that this will become a standard work, but it may well mark a turning point when Christian philosophers will again systematize all knowledge from the focal point of Christ.

Guy H. Ranson

Accent on Liberty. Edited by Mabel M. Sheibley. Friendship Press, New York, 1952. 149 pages. Cloth $2.00. Paper $1.25.

Thirteen true stories from widely scattered parts of America illustrate vividly how home missionaries have been helping to overcome barriers of race and color to gain for all the people of this country the rights vouchsafed to them by the Declaration of Independence, the Bill of Rights, the President's Committee on Civil Rights, and the Universal Declaration of Human Rights of the United Nations. Ten different writers contribute to the collection of stories. Several denominations and interdenominational agencies are represented in the home mission projects described.

The settings vary widely, but the theme is always the same. How a Negro family in Chicago was protected by a missionary in a west side slum area; how a Japanese-American in California was granted a fishing license after his case had been carried to the

Supreme Court with the aid of the Home Missions Council; how a Navaho girl won the right to go to school in the face of misgivings of her stern father; how Puerto Rican immigrants in East Harlem were protected from unscrupulous landlords; how a Mexican migrant-labor family found a Christian welcome in the state of Washington; these and other down-to-earth stories of home missions in action are related. The emphasis is obviously upon social rights, rather than upon evangelism as such.

The book is one of a series on the topic, "Home Missions and Human Rights," study theme for 1952-53 in many denominations.

H. C. Goerner

The Lost Churches of China. By Leonard M. Outerbridge. Philadelphia: Westminster Press, 1952. 237 pages. $3.50.

This has been described as a *must* book for everyone interested in Christian missions anywhere in the world. It comes close to being just that. The disaster which has so recently engulfed the Christian churches of China, long among the most promising mission fields in the world, could easily be repeated elsewhere. If there is a lesson to be learned from history in China, it should be quickly grasped and applied to other areas before it is too late.

Outerbridge, veteran missionary of the United Church of Canada in China, goes back to the very beginning. He shows that Christianity has been planted in China five different times since the sixth century. Each time it flourished promisingly for a time, only to be uprooted in a period of reaction. Two periods of Nestorian missions and two Catholic efforts preceded the modern era. In each period, the same general patterns was repeated.

In analyzing the causes for failure, Outerbridge lists four factors: the alliance of Christian missions with political powers; the failure to appreciate the Chinese religious heritage and develop indigenous forms of Christianity; divisive competition between various monastic orders and Protestant denominations; and, especially in the last period, an over-emphasis upon the social aspects of the Gospel, to the neglect of the basic spiritual message. He is particularly forthright in his criticism of "liberal" missionaries for unwittingly playing into the hands of the Communists.

This book will probably become the center of a stormy discussion. Some will disagree violently with some of the author's positions. His interpretation of history is open to question at points. But he who disagrees should be prepared to give a better interpretation to events which cannot be gainsaid.

H. C. Goerner

A Baptist Bibliography, Section B-BILOXI. By Edward C. Starr, Upland Avenue, Chester, Pennsylvania: The American Baptist Historical Society, 1952. 285 + 38 pages, bound in paper. $3.00.

This volume has the subtitle: "Being a register of printed material by and about Baptists; including works written against the Baptists." The first volume, section A, was published in 1947 by the Judson Press, for the Samuel Colgate Baptist Historical Collection, with which the editor was affiliated at that time. It was printed, bound in cloth into a volume 21 cm. in height. The present volume, section B-BILOXI, is mimeographed on 8½" x 11" paper, bound with a paper cover into a volume 28 cm. in height. It is published by the American Baptist Historical Society with which the author is affiliated at the present time. The third volume of this work is in process of editing and publishing at present, and will conclude the titles beginning with the letter B.

Mr. Starr, the editor of this work, is eminently qualified for this type of work and has spent many years gathering the information which goes into the volumes. It is a long process, and persons who realize the importance of this type of work should purchase copies, and encourage the editor in this task. If you know of local Baptist items which the editor may not have, he would welcome the information. The Southern Baptist Theological Seminary Library is cooperating in listing its holding. In several instances it has materials which are not contained in any other library or personal collection. A complete Baptist Bibliography is greatly needed. This work is of value not only for determining what has been published, but for locating a copy of a particular work for one's use.

Leo T. Crismon

Histoire de l'Eglise Depuis les Origines Justu'a nos Jours, Vol. 16. **La Crise religieuse du XVIe siecle.** By E. de Moreau, Pierre Jourda and Pierre Janelle. Paris: Bloud and Gay, 1950. 461 pages.

Histoire de la Théologie au XIXe Siécle. Tome 2, Epanouissment de la Théologie, 1831-1870. By Edgar Hocedez, S. J. Bruxelles: L'Edition Universelle, S. A., 1952. 418 pages.

It is fitting that these two works, the one dealing with the Reformation, the other with the history of Catholic theology in the nineteenth century, be reviewed together. Both works have been written by eminent Catholic scholars. It is customary for some Catholic prelates and educators to decry the Reformation as the seedbed of all our modern heresies and troubles. The authors of the first work under discussion are more discriminating than some of their over zealous fellow religionists. They deplore, to

be sure, Luther's extreme religious individualism, but recognize nevertheless the Reformer's 'torrential plenitude', his deep thirst for salvation, his magnificant trust in divine providence and in Christ's redemptive work of grace. 'Il fut sans conteste possible un des hommes les plus puissants de l'historire. Entrainé par la force de sa conviction, il met au service de ses idées son intelligence brilliante et plus encore sa riche imagination, sa vive sensibilite, son éloquence entrainante, as facilite de travail et son activité presque inégalables." (p 75).

Luther, while he unwittingly rent the unity of Christendom, yet contributed to the spiritualization of religion, accelerated the reform movement, provided even for Catholics a precious treasure through his catechism for little children, and compelled Catholic thelogians to take more frequent recourse to the Scripture. Luther, it is admitted, had no intention of bringing about the disintegration of the Church nor of multiplying sects nor of bringing the Church under the bondage of the princes. Yet, all this came about, and was it not Luther's fault? Was it not due to his defiance of all order and his repudiation of traditions that had been a benevolent influence in centuries past? Here the ways of historians part in the appraisal of Martin Luther.

The authors finely sketch in chapter IV of Book II the life and personality of John Calvin, a man of highest morals, a hard worker to the point of excess, indefatigable writer, of extraordinary clarity in his logic, a man of prodigious memory, yet capable of concentrating on the one thing needful, i.e., theology, one who never aims to speak to the senses but only to the intelligence (p. 237). 'Calvin creates with one fell stroke the style of modern theology, breaks with medieaval remnants and annexes a new province to French literature' (p. 237).

The documentation of this work is extensive, the spirit of the writers is irenic in the best French Catholic tradition, and much may be learned from the pages of this erudite discussion of an important and troublesome era of modern church history.

Hocedez whose previous volumes have been reviewed in this journal* shows clearly that Catholic theologians of the nineteenth century could no more escape the *Zeitgeist* of their age any more than their forerunners in the days of Luther and Calvin were able to escape the impact of the Reformers.

Catholic theology in the years between 1830 to 1870, the period under discussion, faced these foes: rationalism, ontologism, tradi-

* Vol. 3 has been reviewed in the RE, Vol. XLVI, July, 1949, pp. 390-393 while Vol. 1 came under review in RE, Vol. XLVII, January, 1950, pp. 101-102. Note: Prof. Hocedez died in 1948.

tionalism and political liberalism. It is significant that leading Catholic thinkers, laymen and priests, as well as outstanding prelates, allowed their thinking to become ensnared by these currents of thought. Men like Hermes of Bonn University advocated radical doubt as the starting point of philosophic and theological reflection. He came under condemnation of Pope Gregory XVI.

Günther, another semi-rationalist Catholic theologian, while combatting Hegel's pantheistic idealism, fell afoul of the dicta of Rome because of his belief that all the verities of Christian revelation may be demonstrated scientifically. Disallowing the distinction between natural and supernatural truths, he held that revelation is but a completion of the discoveries of reason. Violent controversies ensued because of Günther's position. Prelates like Cardinal von Diepenbrock and Schwarzenberg, Archbishop of Salzbourg, as well as professors Veith, Merten, Baltzer and Hilger were on Gunther's side. Ardent opponents were Clements, J. Hast, Frings, Volkmuth and Mattes.

In 1857 the Congregation of the Index forbade the reading of his books to the faithful. Yet the quarrel went on unabated. Jacques Froschhammer, 1821-1893, Munich philosopher and priest of Rome, agitated the waters of theological debate by his attack upon scholasticism, the Congregation of the Index and the declaration of papal infallibility at the Vatican Council of 1870. Pope Pius IX charged Forschhammer with attributing to reason powers that do not belong to it. Froschhammer died without being reconciled with the Church of Rome.

In Louis Eugéne Marie Bautain, a disciple of Cousin, the Roman hierarchy encountered a foe of a different sort. He argued that the basic truths of philosophy can only be known by faith. Following Kant, Bautain rejected the traditional proofs for the existence of God, for reason cannot get at the living God of the Christians. Christianity is not demonstrated by reason; we know it by exposing ourselves to the riches of the Christian faith. Bautain finally was condemned as a fideist, although he upheld the formal dogma of the Roman Church. The latter has consistently condemned a rationalism that exalts reason above faith as well as fideism that exalts faith above reason. The two, faith and reason, are complementary according to official Catholic thought.

Likewise the ontologism of men like Gioberti or Rosmini was conceived as a threat to the integrity of Catholic theology and philosophy. Both thinkers had their joust with the authorities in Rome. Gioberti was accused of pantheistic tendencies by Rosmini who later was charged with Jansenist heresies.

Liberalism Hocedez defines as "the error or sum of errors of

those who, basing themselves on the principles of the Revolution of 1789 and the declaration of the rights of man, affirm that the will of the people or of the nation is the source from which all law and power is derived" (p. 160). Liberalism, thus conceived, is the fruit of rationalism and naturalism. When after 1830 men like Lamenais endeavoured to advocate a Catholic liberalism, the papacy soon condemned them and their attempt to accommodate to the spirit of the times. Nichol's *Democracy and the Churches* is the most recent commentary on this movement of a still born Catholic liberalism. Yet for reasons of expediency modern Catholics have found a modus operandi with modern political liberalism and democracy.

William A. Mueller

Martin Luther und die Reformation im Urteil des Deutschen Luthertums. By Ernst Walter Zeeden. Freiburg: Verlag Herder, 1950. 399 pages. Mk. 17.50.

The author of this work on **Martin Luther and the Reformation in the Judgment of German Lutheranism** is a lecturer in Freiburg University, Germany. He aims to show how Lutherans have looked upon the founder of their church. The present story carries to the 18th century.

Luther's contemporaries — Bugenhagen, Jonas, Coelius, Hans Sachs and Melanchthon—saw in the Wittenberg Reformer a new Jeremiah, Elijah, John the Baptist and even the Angel of Revelation 14. His work was part of redemptive history. The main emphasis lay on Luther's work rather than his person. With Johann Mathesius who in 1566 wrote a distinctive biography of the Reformer the tendency to exalt Luther to a near superman stature begins. Matthias Flaccius, fiery orthodox church historian, continues this tendency. Spangenberg, Chytraeus and Gloccer, in turn, look upon Luther as a divinely given church father. The human traits of Luther are practically erased by these latter writers.

Throughout the seventeenth century orthodox Lutheranism conceived Luther primarily in religious terms. The Pietists and Rationalists of the eighteenth century bring about a change in the appraisal of the Reformer. Spener, though traditionally Lutheran, finds much to criticize in current orthodoxy and in Luther himself. Gottfried Arnold first distinguishes between the young and aging Luther, preferring the former to the latter. In Seckendorf's Luther picture much of the earlier "Byzantine majesty and rigidity" is eliminated and the Reformer's human features come to the force once more. The first seven years in Luther's spiritual struggle for a vital faith are seen to be the most important of his career. Luther's doctrine, Seckendorf held, was of less concern than his scriptural

emphasis. Pietism particularly softened the extreme dogmatism of hyper Lutheranism, emphasizing subjectively, the need of conversion, Christian tolerance and the necessity of good works as the fruits of faith. This naturally involved a latent critique of Lutheran and post-Lutheran emphases.

Theologians of the Enlightenment—Semler, Lessing, Herder—emancipated themselves more and more from a slavish following of Luther. Semler like Spener found much to criticize in Luther. Herder, on the other hand, like Goethe his contemporary, looked upon Luther as a man of genius and the herald of sound reasoning.

Zeeden, a Catholic lay historian, holds that Evangelical Christianity since Luther has been most true when holding firm to its original basis of faith. Wherever, as in the 18th and 19th centuries, Protestantism has entered into too close an alliance with the spirit of the age its very existence has been imperiled. Protestant theological developments since Karl Barth's *Roemerbrief* of 1918 seem to confirm this judgment.

Zeeden finds it significant that nineteenth century novelists, Protestants as well as Catholics, stressed not so much the specific dogmas of their respective communions as the common spiritual interests against the tide of materialism, neo-paganism and modern unbelief. This has even been more true in the struggle of the churches of Germany and neighboring countries against Hitler's ideology in the third decade of our century.

William A. Mueller

Intercommunion. (The Report of the Theological Commission appointed by the Continuation Committee of the World Conference on Faith and Order together with a Selection from the material presented to the Commission). Edited by Donald Baillie and John Marsh. New York: Harper and Brothers, 1952. 406 pages. $4.00.

This is the final volume of the trilogy of Faith and Order volumes in preparation since Edinburgh, 1937. Volume 1, *The Nature of the Church*, and volume 2, *Ways of Worship*, were reviewed in the last issue of this journal (October, 1952: XLIX/4).

The contents is in three parts: Part I, The Report of the Commission (pp. 15-43); Part II, Some Historical Studies of the Problem (pp. 47-137); Part III, Contributions to the Present Discussions on Intercommunion (pp. 141-360). Appendices and Index follow (pp. 361-406).

Professor, now Secretary, E. A. Payne, the ablest Baptist Church Historian in Great Britian, has contributed a valuable essay in Part II, on "Intercommunion from the Seventeenth to the Nineteenth Centuries." Baptist views on the subject of Intercommunion are

discussed, in Part III, by Professor V. E. Devadutt of India, and Principal Evans of Great Britian.

With its companion volumes, this comprises an adequate and valuable contribution to our understanding of the contemporary thought and action of the greater portion of Evangelical Christendom.

T. D. Price

Amish Life. By John A. Hostetler. Scottsdale, Pennsylvania: The Mennonite Publishing House, 1952. 32 pages. 50 cents.

Here is a delightful and authentic account of Amish life in America. The Amish are a small species of the Mennonite genus, who are extremely plain in faith and manners. They are fearful of all ritualism and sacerdotalism, and are devoted to the New Testament as their standard of faith. They are to be found in Pennsylvania, Ohio, Indiana, and Ontario.

In this small book alone is adequate explanation of the "peculiarities" of this peculiar, but non-neurotic people! It would seem that almost anyone would enjoy reading this little volume, with its numerous pictures, and would be repaid for doing so.

T. D. Price

In the Name of Christ. A History of the Mennonite Central Committee and Its Service 1920-1951. By John D. Unruh. Scottsdale, Pa.: Herald Press, 1952. 404 pages. $3.75.

The Mennonite Central Committee was formed in 1920 to give immediate aid to Russian Mennonites during the Revolution following World War I. From there as a beginning, the work of the Committee enlarged to place relief units in 21 different countries, and to care for the problems posed by the multiple displacements of World War II. From Paraguay and Mexico in the West to Java and Japan in the East, the light of this mission of mercy has shone. The motto of the organization is the title of the book: *In the Name of Christ.*

The work opens with a survey of Mennonite history from the beginnings to the present (ch. 1). This is followed by an account of the relief activities, country by country, beginning with the Russian emergency of 1920 (chs. 2-11). The remainder of the book deals with aid to refugees, civilian public service, peace principles and their propagation, voluntary service for relief, mental health service, and overall administration of the Committee (chs. 12-20).

There are numerous photographic illustrations and valuable statistical appendices. The book will preserve much history that would otherwise never have been brought together, or which would ultimately have been lost. We owe the author our thanks.

T. D. Price

Tradition, Freedom, and the Spirit. By Daniel Jenkins. Philadelphia: The Westminster Press, 1951. 195 pages. $3.00.

There are but few subjects in Christian Theology, in our time, which stand in greater need of reassessment than the subject of "Tradition." Those who officially magnify tradition tend also to dogmatize and stultify it. Those who purposively or unintentionally minimize tradition tend also to the servitude of a tradition illy-defined and little understood. In either case genuine tradition is subverted; dogma must determine the tradition; and history becomes a department of doctrinal theology and the cure of souls. This work is the more valuable because it sets the question of Tradition between the poles of human freedom and divine activity.

Mr. Jenkins, an English Congregational minister, has put all his readers in debt for stimulating discussion of an important theme. Each Christian denomination may profit by this study of the tradition of "the *total* life of the people of God."

T. D. Price

The Structure of the Divine Society. By F. W. Dillistone. Philadelphia: The Westminster Press. 263 pages. $4.00.

Another worthwhile book, on the most currently discussed subject in Christendom—the Church! Like so many others, it grows directly out of the author's awareness of the Church's divisions and his hope for fuller cooperation. It therefore has some of the weakness, and some of the strength which are to be found in theological essays which speak to a specific ecclesiastical problem.

The two recurring ideas of the Church with which the book deals in effective fashion are the organic, and the covenantal. With respect to the former, he has in mind especially the Anglican Church and tradition, and regarding the latter, Presbyterianism and the whole Reformed tradition. It is the author's belief, that a consciously arrived at synthesis of the values of these two traditions (rather than any combination, e.g. of the Imperial, Contractual and Sectarian) offers the most promising path to a united Church.

The size of the book precludes thoroughness of exposition, but surely the Biblical section is inadequate and, despite numerous fine insights, often weak. The author moves more easily within the thought patterns of formal theology than of Biblical affirmation. Further, one is also rather surprised to learn (p. 154) that the sect goes clean contrary to its own inner genius when "related to the order of creation in any significant way"—of that the innermost motive of its continuing life is denied when it becomes "entangled in the toils of common human experience." The word Sect, is no

synonym for either Gnosticism or Mysticism. The relationship of the Sect, (considered as a medium of expression and activity for a Christian group outside the "Great Church"), to the creational order and to common human experience reflects a strategy of redemptive approach—not a principle of theological repulsion. If occasion permits a second reading, the reviewer will try to decide whether parallels drawn from the structure of the civil society clarify or confuse the structure of the divine society.

The chief value of the book lies in its frequent flashes of inspiration and insight into both the nature of the Church and its present position in our world. The work is valuable also as indicating how our ecclesiological situation appears to a theologian of fine temper and broad sympathy, whose academic qualifications have been intensified by genuine Christian concern. It is a worthy book to be added to the amazingly large number on its same general theme.

The structure of the work is standard and unbeatable: Section One, Biblical; Section Two, Historical; Section Three, Constructive. Anyone who reads, ponders, and evaluates will profit.

T. D. Price

Great Humanists. By Lynn Harold Hough. New York-Nashville: Abingdon-Cokesbury Press, 1952. 220 pages. $3.50.

The versatile Dean emeritus of Drew Theological Seminary is an indefatigable writer with more than thirty books to his credit. In this tome he analyzes five thinkers in the best humanist tradition, Aristotle and Cicero, belonging to antiquity, Erasmus, Reformation humanist, and Irving Babbitt and Paul Elmer More, eminent American writers of our day.

Dean Hough easily moves among the great of earth. He knows their dazzling achievements and their quiet charm. He also is aware of their foibles and weaknesses. Aristotle's comprehensive mind revealing "the observing mind of the scientist, the quest for causes of the philosopher, the acute analysis of the logician, the serious earnestness of the moralist, the interest in the rich and varied experiences of men which characterize the student of the humanities, a certain sense of spiritual meaning . . ." (p. 46) is portrayed with discriminating taste. The stagyrite's view of God is rightly considered inadequate and lacking in warmth. And is not Aristotle's ethics basically aristocratic?

In discussing Cicero Hough reveals a sure touch. We stand in awe before Cicero, the lover of justice, the foe of autocracy, the eminent lawyer, the facile writer, the grand patriot of highest principles, the master of oratory—recall his burning Philippics against

wily Anthony! the friend of Atticus, the philosopher who influenced kings and theologians—remember Augustine!—Cicero was a man "always distrustful of positions which would disintegrate the moral structure of the world" (p. 73). Erasmus comes in for both praise and censure, mostly however for praise. To be sure, this great man of letters was a man of stature. He carried his learning with grace and stabbed his foes with his satire and wit. As editor of classical texts, both Greek and Latin, as the author of a collection of epigrams and witty sayings, as a pioneer in the textual criticism of the New Testament, as a commentator of the Bible, and as a 'liberal' before the rise of modern liberalism, Erasmus deserves a continued hearing. Whether he can be ranked as an Evangelical as Hough believes this reviewer doubts. Nor are we overly convinced of the high courage of the man called Erasmus.

Even more masterful than these essays are the last two dealing with two American writers, Babbitt and More. Irving Babbitt was 'a hunter of thoughts,' deeply saturated with the French mind, student of classical and modern literature, a rare and profound literary critic, foe of all expansive emotion undisciplined by clear cut thought, critic of American education Harvard's elective system!), and deadly foe of a philological erudition that kills all deep interest in the humanities, Our present age needs to read once more Babbitt's sharp critique of democracy without principle and standards. Babbitt's *Masters of French Criticism,* published in 1912, mirrors the battle between the great tradition of disciplined humanism and contemporary naturalism. The cult of the primitive as well as the cult of service, undisciplined by ethical standards and intellectual norms, easily lead to sadism and the lust for power. Recent history powerfully confirms this insight.

Paul Elmer More, a middle westerner like Babbitt, reared in the strictest Calvinism, completely breaks with the Christian faith as he knew in his parents' home, at first espoused romanticism with *eclat* only to reject it upon meeting Babbitt at Harvard.

More is depicted as a 'master in the genealogy of ideas,' equally at home in English and modern literature as in the profundities of Indian thought, a man of meticulous scholarship coupled with a capacity to feel his way into the experiences of men, a master in literary criticism, who through a painful intellectual pilgrimage via Plato and Greek literature at last finds his way home to the Christian faith. The doctrine of the Incarnation, once grasped by the fertile mind of More, brought him to the worship of Christ as Lord.

Preachers will find a rich mine of information and insight in Dean Hough's analysis of these thinkers. If, in turn, they are led to read their works and to grapple with such books as Babbitt's *Rousseau and Romanticism* or *Democracy and Leadership* or More's

Shelburne Essays, Old and New Series (1904-21; 1927-37) or his *Greek Tradition* and *Pages from an Oxford Diary*, they shall find a rich reward.

William A. Mueller

The Philosophy of the Enlightenment. By Ernst Cassirer. Translated by F. C. A. Koelln and J. P. Pettegrove. Princeton: Princeton University Press, 1951. 366 pages. $6.00.

This work by the late Ernst Cassirer who taught at Berlin, Hamburg, Oxford, Goetenburg, Yale and Columbia is a masterpiece. It appeared first with Mohr in Tuebingen in 1932. In seven lucidly written chapters the author has analyzed the mind of the Enlightenment and its bearing on the understanding of nature, natural science, psychology, epistemology, religion, history, law, state, society and aesthetics. Cassirer—and here he sides with Albert Schweitzer—saw in this movement a necessary epoch in the intellectual pilgrimage of the human spirit. The men of the Enlightenment broke more or less radically with the presuppositions of the culture into which they had been born. They deeply sensed the impelling force of the age of reason. The latter's powers and resources they exalted, although they were not unaware of its pitfalls and limitations.

Belief in intellectual and social progress is characteristic of most men in the eighteenth century, be they rationalists, deists, pietists or men like John Wesley. Men like Condillac, d'Alembert, Voltaire as well as Kant, in this the heir of 17th century science and philosophy, believed that analysis is 'the necessary and indispensable instrument of all thinking in general' p. 12). But from the encyclopaedic Leibnitz they also learned of the need of synthesis as the end of analytical reflection. Hence, they tried to apply analysis not only to mathematics and logic, but also to psychology and sociology. Reason, conceived as universal and uniform among all men everywhere, ought to be able to penetrate beyond and beneath the multiplicity of ideas and mores to the core, the underlying laws governing human behaviour.

In chapter IV Cassirer discusses how religion fared in the hands of the men of the Enlightenment. Due to their bias in favor of reason all superstition was rejected outright, for superstition 'gnaws at the very roots of faith and dries up the source from which religion springs' (p. 161). Bayle's *Historical and Critical Dictionary* looks upon prejudice as the most formidable obstacle to true knowledge. Diderot follows Bayle, holding that superstition is a worse insult to God than atheism, ignorance being not so far from truth as prejudice. Yet, Cassirer points out that while the thinkers of the Enlightenment rejected much of current orthodoxy, particularly the

dogma of the fall and original sin, they also desired to rear a new and nobler edifice for both faith and knowledge.

In Pascal the view of man's tragic nature had been etched out with amazing clarity. Both Rousseau and Voltaire could not help being confronted by Pascal's sharp delineation of man as a fallen creature. Rousseau, however, placed the blame for man's ills on society, while Voltaire "carefully avoids pursuing Pascal to the real core of his religious thinking and to the ultimate depths of his problem" (p. 145). That the Enlightenment advocated tolerance in religious matters is explained by its advocacy of reason's supremacy. This was partly due to a latudinarian indifference, partly also because of the realization that there is a basic identity of religion amid all its different manifestations in various ages.

Cassirer, exile from Hitler's Germany, was as Holborn of Yale has said, 'the last true scion of the classic tradition of German idealism.' His work on the Enlightenment will stand as a monument to his erudition and fairness. This, despite the fact that in many respects the eighteenth century meant a serious decline of evangelical faith.

William A. Mueller

Natural Science and the Spiritual Life. By John Baillie. New York: Charles Scribner's Sons, 1952. 43 pages. $1.75

Christian people everywhere are beholden to Professor Baillie for his many contributions to theology and philosophy. In this essay, delivered before the Association for the Advancement of Science at Edinburgh, Baillie traces once more the relationship between science and religion since Socrates and Plato. During the 19th century many scientists were at war with religion. Often Christian people raised false defenses against scientific inquiry. To-day, however, an increasing number of scientists, historians, philosophers and theologians are recognizing that modern science could only have developed within the orbit of the Christian West. The doctrine of creation, firmly held by medieval thinkers, is now seen as a direct contributory factor to the rise of empirical science.

Men like Michael Foster of Oxford University have argued that ancient Greek scientists cultivated 'an intellectualized form of nature worship.' The late A. N. Whitehead, Professor A. D. Ritchie, John MacMurray, Nichoas Berdiaev and other thinkers of repute hold the same view with regard to the rise of modern science. On the other hand, Baillie rightly says "that the illicit extension of the categories of natural science to the inner life of the spirit presages the final betrayal of our human birthright" (p. 42). Modern positivists better take notice of this!

Though short in compass, this is an excellent little book.

William A. Mueller

Ideas and Men. The Story of Western Thought. By Crane Brinton. New York: Prentice-Hall, Inc., 1950. 587 pages. $6.00. Text book edition $4.50.

Professor Brinton of Harvard has attempted in this work to describe the intellectual history of the West in comparatively brief compass. This reviewer is convinced that he has succeeded in his task to an eminently successful degree. If I were to characterize, first of all, the distinguishing features of this work I would point out the extreme fairness with which opposing views are treated, pertinent comparisons, sympathetic balancing of the whirling currents of thought, a sense of continuity of Western intellectual ideas, and an awareness of the limitations of such a study. The style is breezy without being journalistic. Home-spun illustrations illuminate complex and difficult issues. Practically every page bristles with valuable insights and provocative suggestions.

A refreshing realism pervades the entire volume. Nor does Brinton limit intellectual history to the 'giants of thought.' He is just as interested in "the beliefs, creeds, superstitions, traditions, and sentiments" of ordinary folk, even of unintelligent people. He carefully distinguishes between cumulative knowledge that can be tested by adequately trained men and non-cumulative knowledge which cannot be verified as easily as experimental findings. Among the latter Brinton includes theology, philosophy, practical wisdom or plain horse sense. Brinton also resists the temptation to choose between the 'living' and 'dead' issues of the past. Somehow they are always interwoven and intermingled. Moreover, what seems alien to us in a foreign culture may be most important to us in our day.

Brinton is convinced that the ancient Greek philosophers put all the Big Questions (being and becoming, the one and the many, mind and body, spirit and matter) and gave all the Big Answers (p. 29). The Pythagoreans are described as a kind of highbrow cultists (p. 86). The Olympian religion, Brinton avows, did not encourage, indeed did not permit holy rolling. The mystery cults did (p. 82). Speaking of Jehovah the author is bold to suggest that he was no Sunday-school character (p. 103), a sentiment which modern readers of the Old Testament might well heed. One is startled pleasantly when one reads that "the Alexandrian scholars were the ancient equivalent of our Ph.D.'s" (p. 113).

Brinton's reasons for Christianity's triumph are: the syncretistic element in the Christian faith, the promise of salvation to the underprivileged, the offer of a wide range of satisfactions to human beings, appeal to the intellectuals, both Greek and Roman, theology being one of the ultimate factor's in its victory over other rival systems, finally an exclusiveness 'that stood it in good stead,' for it

avoided entangling alliances with other cults. Or in other words: "From a naturalistic and historical point of view Christianity overcame its competitors for no single reason, but rather through a concurrence of favorable factors, *mutually interacting*" (p. 161). Has Christianity flunked out in history? Brinton says no, for through the centuries it has resisted dualism, revealed a capacity for adaptation to new situations, loved both the underdog and the upperdog, preached and lived the principle of love and shown a constant meliористic tendency.

Space forbids to describe in detail the rich contents of this book. But we commend it heartily as one of the best of its kind and doing justice to the great heritage that is ours.

William A. Mueller

Planning Church School Worker's Conferences. By Erwin G. Benson. Boston: W. A. Wilde Company, 1952. 104 pages. $2.00.

This small book contains many helpful suggestions for pastors, educational directors, superintendents, and others who must plan church school workers' conferences. It is not a book to be read once and then put aside, but one which will be most valuable when used as a handbook and resource book by Sunday school leaders.

The author begins by giving a number of reasons for having church school workers' conferences. Then he discusses how to plan and conduct such conferences, presents various types and kinds which may be used, and lists topics which represent needs and interests of church school workers which may be explored at these meetings.

For the Sunday school leader who has the responsibility for church school workers' conferences in his church, this book, replete with ideas, will be of great assistance as he strives for effectiveness and interest in his meetings.

Sabin Landry, Jr.

A Calendar of Parties. By Jack B. and Edith Fellows. Nashville: Broadman Press, 1951. 253 pages. $3.15.

These authors have become widely known among Southern Baptists as being outstanding in the area of church recreation. In this volume they reach the climax of their work thus far. This is the most original and creative book of parties the reviewer has seen in some time. The themes are unique; the games, for the most part, are new.

There are fifty-two parties. Each one is built around a central theme. The suggested games relate definitely to the theme. Information concerning decorations, materials needed for games, and refreshments are given. Excellent drawings of suggested invitations are also included.

The parties would be especially useful with intermediates, young people and young adults. This book is highly recommended.

Findley Edge

The Better Church School. By John L. Lobingier. Boston: The Pilgrim Press, 1952. 152 pages. $2.00.

The author is a firm and enthusiastic believer in the significance of the church school in religious education. He sets himself to the task of suggesting ways and means for the improvement of the quality of work done by these schools. His call for church schools to be clear and definite concerning their objectives is one that needs to be heeded. There is a most interesting and helpful chapter on memory work. He advocates leading individuals to commit to memory great Bible passages provided the passages are suited to the age level of the group and provided there is at least a degree of understanding present. The discussion of the place and importance of the home in religious education is most interesting. Several plans for securing church-home cooperation are given.

The author is a man of wide experience with the educational background to qualify him for leadership in this field.

Findley Edge

Our Church Plans for Adult Education. By Idris W. Jones. Philadelphia: The Judson Press, 1952. 76 pages. 75 cents.

This is a manual on the administration of adult work in the American Baptist Convention. It is an approved textbook in the Standard Leadership Curriculum. The organization and administration of adult work in the American Baptist Convention differs at many points from the approach followed in the Southern Baptist Convention. Grading is sometimes done on the age basis, sometimes on the interest basis. Elective courses are offered. The classes may include both men and women. The classes also select their own teachers in consultation with the Committee on Adult Work.

The author is concerned not only with Sunday School but also with Sunday evening and week-day activities. It is always helpful to be acquainted with the way other groups organize and administer their work even if one does not always agree with them.

Findley Edge

The Clue to Christian Education. By Randolph Crump Miller. New York: Charles Scribner's Sons, 1950. 211 pages. $2.75.

The "clue" to Christian education is found "in the relevance of theology to the whole of life." One approach to religious education has been concerned primarily with theology with little interest in the on-going experience of the individual. Another approach has been interested in "life"—understanding man from the psychological perspective with but little concern for man from the theological perspective.

In the view of the writer it is the task of Christian education to make the implications of theology relevant and expressive in the experience of each individual. He takes several of the fundamental theological concepts and points out their relevance to life and indicates how these could be made experiential in a program of Christian education. Findley Edge

We Gather Together. By Grace W. McGavran. New York: Friendship Press, 1941. 121 pages. $2.00.

This is a book of delightful stories—most of them based on true incidents—written especially for children nine to twelve years of age. Each of the stories deals with people in far distant places, telling how Christians are called to worship, the kinds of places they build in which to worship, how they live their faith in everyday life, and the joy that comes from doing God's will. Each story will capture the interest of children, but perhaps the greatest value of the book is in its helping those who read it to understand and love the peoples of the lands across our borders and across the seas. This book would make not only an excellent gift for a child who would read it himself, but would also be a very useful addition to the libraries of parents, pastors, teachers, and others who work and live with children.

S. P. Landry, Jr.

Ways Youth Learn. By Clarice M. Bowman. New York: Harper and Brothers, 1952. 189 pages. $2.50.

Here is a book that all teachers and leaders of youth will want to use. It is evangelical in its theology; it is progressive in its educational philosophy; it is practical in its approach.

There is ample evidence of the fact that the writer has had long years of intimate contact with youth. She understands their problems, their drives, their longings, their aspirations. Therefore her suggestions to those to teach and lead youth are practical, realistic and to the point.

In the first five chapters she seeks to give an insight into this age group (12-23) and discusses matters teachers must keep in mind in planning and working with youth. Chapters six through eleven deal with different ways of learning—through direct experience, through vicarious experience, through observation, through listening, through worship. The last three chapters focus on the teacher.

The analysis of the learning process is based upon the best we know in educational psychology. But perhaps the most impressive aspect of the whole book is the deep and warm spiritual tone that runs throughout. Teachers will not only be stimulated intellectually as they read this book, they will be inspired.

Findley Edge

General Methods of Teaching. By A. Gordon Melvin. New York: McGraw-Hill Book Co., Inc., 1952. 251 pages. $3.75.

"This book is an attempt to get a new view of teaching in order to secure that freshness which is needed if our work is to remain vital." It is the contention of the author that the principles underlying teaching remain the same whether one is teaching on the elementary, secondary or university level. He undertakes to present the process of teaching in "the order in which it occurs while the teacher is actually at work." He discusses the place of the teacher, the learning process, objectives, the lesson plan, method, and testing.

The book is well written and will prove helpful to those now teaching as well as to those planning to teach.

Findley Edge

Display For Learning. By Marjorie East. New York: The Dryden Press, 1952. 306 pages. $3.00.

This volume deals almost exclusively with the preparation and use of non-projected visual aids. Such a book is needed for often teachers think they cannot use a visual aid because they do not know how to operate a projector.

Non-projected visual aids are at the finger-tips of almost every teacher—blackboards, maps, pictures, etc. Yet these are used less frequently than is desirable. This book will help the teacher in at least three ways. First, by pointing out their effectiveness it will stimulate the teacher to want to use these aids more often. Second, it will give practical suggestions as to how to make these aids, such as posters, charts, graphs, etc. Third, it will outline for him the proper principles to follow in using these aids more effectively. This book is recommended for the church library.

Findley Edge

Introduction to Statistical Analysis. By W. J. Dixon and F. J. Massey, Jr. New York: McGraw-Hill Book Co., Inc., 1951. 370 pages. No price given.

This is an excellent book to serve as the text for an introductory course in statistical analysis. The field is adequately covered, including the more modern developments in sequential analysis and non-parametric statistics. The writers are to be congratulated on making this rather technical study readable and interesting.

Findley Edge

Who is Jesus? By George W. Truett. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952. 171 pages. $2.50.

This volume, number 6 in the Truett Memorial series compiled and edited by Dr. Truett's son-in-law, Powhatan James, contains fourteen of Truett's sermons. The sermons center around the person, the mission, and the message of Jesus. These messages are stimulating and reflect the devotion and earnestness of the great preacher.

Henlee Barnette

A Protestant Manifesto. By Winfred E. Garrison. New York and Nashville: Abingdon-Cokesbury Press, 1952. 207 pages. $2.75.

This readable volume attempts to locate the substance and interpret the religious meaning of historic protestantism. Dr. Garrison is well known as the literary editor of the **Christian Century,** and as a former professor of Church History at the University of Chicago and in the Disciples Divinity House.

The materials stress both the positive and negative sides of Protestant faith; and seek to define Protestantism in relation to all great religions, to all of Christianity, and to what is distinctively Protestant.

As a theological study, at being which it does not primarily aim, it will be challenged at many points by various readers. As a spirited attempt to make a vast and complex subject understandable to lay readers, it is successful, and, in the main, satisfying.

T. D. Price

The Gospel According to St. Mark. By Henry Barclay Swete. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951. 434 pages. $6.00.

This commentary has been one of the leading works on the Gospel of Mark since the beginning of the twentieth century. Even though several commentaries on this Gospel have appeared in the last few years, they do not come up to the standard set by Swete.

For some time now students and professors of the New Testament have been waiting for a reprint of this commentary and now their wishes have come true. Swete used the Greek text with an introduction, notes and indices.

Taylor C. Smith

Interpreting the New Testament 1900-1950. By Archibald M. Hunter. Philadelphia: The Westminster Press, 1952. 144 pages. $2.50.

Dr. Hunter in this volume tells us what has happened in the first half of the twentieth century in the study of the New Testament. The book was written as a result of a casual remark by a friend of the author. The author's friend wanted to keep abreast with the studies in the New Testament field but did not have time to study all the works. He wanted a book that would set down the present state of studies and would indicate current trends.

The book surveys the field of new translations, sets forth the advances in the study of the Greek text, discusses Aramaic origins, and reviews studies in the Synoptic Gospels, the life of Christ, the life of Paul, Johannine literature, Acts and the General Epistles, and the theology of the New Testament.

Professors, pastors, and students will find this work to be valuable as a guide to more specialized study of the New Testament.

Taylor C. Smith

Ezekiel. By S. Fisch. London: The Soncino Press, 1950. 350 pages. 12/6 net.

This is another volume of the **Soncino Books of the Bible,** edited by Jewish scholars in England. It has the usual advantages and disadvantages of other books of this set. It lacks proper treatment of the critical work done by scholars during the last century. This is compensated for by the additions of comments by Jewish commentators not usually found in commentaries, and the parallel arrangement of Hebrew Scripture and English translation throughout the book. The volume can prove very useful to the student of the original language.

Clyde T. Francisco

The Wisdom of this World is Foolishness. By George H. Dowkontt. Boston: Meadow Publishing Co., 1951. 199 pages. $2.00.

Here is a most intriguing book. While it leaves one unconvinced as to its principal claim, yet it is fascinating reading. The aim of the book is to prove the scientific accuracy of the Bible in

every detail, the author thinking that the Bible cannot be the Word of God unless it speaks with finality upon every scientific issue. Thus it becomes necessary for him to seek to prove that the world is flat and that the sun moves about the earth rather than vice-versa. It is quite refreshing to see such rebellion against tradition as this. Here one drifts along through life thinking that he can at least take for granted the fact that the earth is a globe. But even this long-believed dogma can be rudely if not vitally attacked by rebellious skeptics. More power to independent minds! We salute you and your comrades, Dr. Dowkontt, although you do not convince us!

Clyde T. Francisco

Stewardship in the Bible. By Orval D. Peterson. St. Louis: Christian Board of Publication, 1952. 96 pages. No price given.

From the pastor of the First Christian Church in Yakima, Washington, comes this book in the "Bethany Study Course" series. The book is filled with pointed illustrations and interpretations of the Biblical teachings on stewardship. Unlike most study course books, the entire framework of the study follows the Biblical sources, examining the foundations of Christian stewardship in the Old Testament, the teachings of Jesus, and the teachings of the Apostles. There is no discussion of methods of implementing a stewardship program in the church. The author is content with a simple exposition of the Biblical teaching.

Wayne E. Ward

Changing Concepts of the Bible. By Werner Wolff. New York: Hermitage House, Inc., 1951. 463 pages. $5.00.

The author contends that he is rediscovering for the first time the concepts of the Hebrew writers. Translators have lost the true key to the meaning of Scripture. By a study of contemporary civilizations, and by insisting that every Biblical writer have the same world view as each other writer of Scripture, Wolff proceeds to exegete the meaning of the Creation account of the first chapter of Genesis. One receives the impression that the author's imagination needs more restriction than is evident. The most serious handicap of his work is that he is far more familiar with ancient philosophy than with the ancient Hebrew language. A more thorough knowledge of Hebrew would have a sobering effect upon his thoughts.

Clyde T. Francisco

The Book of Isaiah. Volume Two—The Second Isaiah, Ch. 40-55 and The Third Isaiah, Ch. 56-66. By Julius A. Bewer. New York: Harper and Brothers. 74 pages. 75 cents.

This is the fourth issue in Harper's Annotated Bible Series. As the title indicated the author accepts the theory of Deutero- and Trito-Isaiah. After a brief introduction the chapters 40-55, he incorporates an outline. The Scripture text of these chapters in the King James Version is printed with a very helpful outline. Beneath this the author has included brief helpful commentary notes.

After the treatment of "Second Isaiah," Prof. Bewer treats "Third Isaiah" in similar manner. The setting of Isaiah 56-66 is after the exile. He dates this section in the latter part of the sixth century and the earlier part of the fifth century and the earlier part of the fifth century. He indicates four authors for this section who are (1) A prophet of hope and consolation; (2) a warner and reprover; (3) a Torah teacher; (4) a praying saint. Furthermore, he indicates the notable insights of teaching. The latter half of this volume contains the outlined text of the King James Version with brief notes.

J. J. Owens

The Old Testament Problem. By Edward Robertson. Manchester, England: Manchester University Press, 1950. 238 pages. 21 shillings net.

Edward Robertson has taken it upon himself to attack the Graf-Wellhausen view of the history of the Pentateuch. He particularly disagrees with their dating of the Book of Deuteronomy during the reign of Manasseh or early reign of Josiah. It is his contention that the Torah took its form during the period of Samuel, and that Samuel was the leading figure in its codification. Although the reader will probably not be completely convinced by the somewhat disorganized arguments of Robertson, yet he will come to see that the Graf-Wellhausen theory is indeed vulnerable. The alternative may not be the position taken in this book, but these studies will aid the student who seeks the truth. No serious student of the Old Testament can afford to neglect them.

Clyde T. Francisco

Introductory Hebrew Grammar. By R. Laird Harris. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1950. 81 pages. No price given.

The author is professor of Biblical exegesis in Faith Theological Seminary of Wilmington, Delaware. He has used this material for several years. Now he has printed it by use of photo-offset process.

There are no new developments presented in this grammar.

There is an interesting rearrangement and reevaluation of the material of introductory grammar. The vocabulary has been selected on the basis of the repeated occurrences of each word in the Hebrew Old Testament. It is a valuable set of vocabularies built on word lists by W. R. Harper and others.

The most outstanding difference in this grammar is that the verb is given in the order of modern language verb systems, i.e. first person, second person, and third person rather than in the time-honored Semitic order, third, second, and then first persons. The book appears to be advancing the cause of rule and principle over rote memory. But in the verb this does not appear to be consistent. The reason for the Semitic order can be found in the principle of building the verb form from ground form to resultant form. Having tried the order which Professor Harris proposes, I find that it is not advantageous in building the verb forms.

J. J. Owens

The Minor Prophets. By E. B. Pusey. Two Volumes. Grand Rapids, Michigan, 1950. $3.50 per volume.

This valuable reprint of Pusey's great work is welcomed by the world of Old Testament scholars. It is to be regretted, however, that the publishers did not do a thorough job of deleting the material of this work. The print is so small that it discourages any close reading. Much discussion in the volumes is so uninteresting and useless to the modern reader that the publishers could have easily dispensed with two-thirds of the material, making the work both more attractive and useful. As it is, only the most industrious student will even begin to read the commentary. Embedded there, however, are many gems of great price.

Clyde T. Francisco

Biblical Hebrew. By Toyozo W. Nakarai. New York: Bookman Associates, 1951. 200 pages. No price given.

This is a comprehensive beginner's grammar which includes a dictionary, grammar, syntax and Hebrew text in one volume. This book has received high praise from such Old Testament scholars as Robert H. Pfeiffer, Leroy Watterman, and Sheldon H. Blank. Prof. Nakarai is professor of Semitics in the School of Religion at Butler University. The student will find this book a very reliable guide in the study of Hebrew. However, the author, apparently, has taken great pains to change grammatical designations needlessly. Even though he makes Hebrew simpler, he has made the descrip-

tion of the linguistic phenomenon more difficult. Much of the material given will be beyond the needs of the student who desires to learn the art of exegeting the Old Testament Scripture.

The system of transliteration of Hebrew characters into English signs is very unusual.

J. J. Owens

God Spake by Moses. By Oswald T. Allis. Philadelphia: The Presbyterian and Reformed Publishing Co., 1952. 159 pages. $2.00.

As most Old Testament students know, O. T. Allis is an ultra-conservative scholar, one who still champions the Mosaic authorship of the Pentateuch. This latest work is written from that viewpoint, but is not critical in its nature. It is a commentary written in very simple language for the benefit of the amateur exegete. Most readers will find the book useful. These studies can safely be recommended by the pastor to his members. Although the work is not as alert as one could desire to the positive truths of the Pentateuch it can prove most valuable to the one who is beginning to desire more knowledge of the scripture than is found in the usual Sunday school helps.

Clyde T. Francisco

The Soncino Books of the Bible. Edited by A. Cohen. **Samuel:** With Hebrew Text and English Translation. By S. Goldman. 348 pages. 1951. **Daniel, Ezra and Nehemiah.** By Judah J. Slotki. 269 pages. 1951. **Chronicles.** By I. W. Slotki. 347 pages. 1952. London and Bournemouth: The Soncino Press.

These are volumes twelve, thirteen and fourteen of this series. With volume fourteen the series is complete. They are not written for the student or scholar as they do not incorporate the findings of modern scholarship concerning critical questions. In these volumes the reader will be conscious of reading Jewish tradition as well as gleanings of Christian scholarship. The Hebrew text is printed with the English text of the Jewish Publication Society. Below the parallel columns of Hebrew and English texts there is a brief commentary.

J. J. Owens

The Old Testament and Modern Study. Edited by H. H. Rowley. Oxford: Clarendon Press, 1951. 405 pages. $6.50.

If the student desires to be brought to a knowledge of where we stand today in the various fields of Old Testament research, this volume is the primary requirement. It contains articles by the

members of the **Society for Old Testament Study,** the subjects dealt with being Trends in Old Testament Study, Archaeology, Pentateuchal Criticism, the Historical Books, Old Testament Prophecy, the Psalter, Wisdom Literature, Textual Criticism, Hebrew Philology, Old Testament Theology and Religion, and the Old Testament and the Modern World.

With this book on his desk the reader has a valuable guide in knowing what the present emphasis in each area is and will get valuable guidance for his own reading. The book is a must, being the most significant work on the Old Testament in recent years for the clarification of modern trends in Old Testament thought.

Clyde T. Francisco

The Mysterious Numbers of the Hebrew Kings. By Edwin R. Thiele. Chicago: University of Chicago Press, 1951. 298 pages. $6.00.

This book is he most important study of Old Testament chronology to appear in the last century. Every student of the Old Testament is aware of the fact that the chronology of the kings of Judah and Israel has been the most confusing and baffling of all the problems of the Old Testament. The usual result of a study of the evidence has resulted in the scholar giving up the effort, amid serious doubts about the validity of Biblical claims. Professor Thiele, trained in the most exacting traditions of the critical school, with a deep loyalty to truth and honesty, has achieved amazing results with his research. He has brought order out of chaos in his work, and has emerged with a rare confidence in the Scriptural chronology. No such hearty backing of Biblical integrity has appeared in recent years. The reviewer heartily recommends this study to serious students of the Bible.

Clyde T. Francisco

Hebrew and English Lexicon of the Old Testament. By F. Brown, S. R. Driver, and C. A. Briggs. London: Oxford University Press. 1126 pages. No price given.

This is a reprint of the standard Hebrew lexicon which has been the final authority in lexicography for many years. It is welcome to any serious student of exegesis. The Old Testament students in this institution will be benefited greatly by the availability of the lexicon. The reprint makes many corrections in the actual body of the book and others are made in the *Addenda et Corrigenda.*

J. J. OWENS

The Book of Jeremiah. Volume Two. Chapters 26-52. By Julius A. Bewer. New York: Harper and Brothers, 1952. 87 pages. 75 cents.

Chapters 26 through 52 of the Book of Jeremiah are printed in the King James Version. The Scripture text is divided with very useful outline headings. This method of presentation makes the text much clearer for the general reader. Beneath the Scripture there are presented very brief but elucidating notes.

J. J. OWENS

Voice and Diction Drillbook for Students in Speech. By Lucia C. Morgan. Dubuque, Iowa: Wm. C. Brown Company, 1952. 65 pages. $1.50.

This is an excellent drill book in the fundamentals of speech, useful for the classroom and also for those who try to improve their speech without a teacher. The material is clearly presented and the practice examples well chosen. There are test sheets for observing other speakers as well as for analyzing one's own diction.

R. INMAN JOHNSON

The Jesus Paul Preached. By Perry F. Haines. Boston: W. A. Wilde Company, 1949. $2.00.

"It is the writer's intention to present The Real Christ of the Bible or The Jesus Paul Preached." The fourteen chapters, in a so-called "popular" manner, deal with various christological questions from the point of view of the fundamentalist.

The Biblical Background of the Christian World Mission. By Edmund D. Soper. Abingdon-Cokesbury Press, Nashville, 1951. 79 pages. Paper, 75 cents.

Five chapters from Dr. Soper's book, *The Philosophy of the Christian World Mission* (1943) are reprinted with suggestions for study, making a very suitable booklet for church groups. Account is taken of some critical problems, but a positive note is sounded with reference to the missionary message of the Bible.

The Fulfillment of Prophecy. By Chester K. Lehman. Mennonite Publishing House, Scottdale, Pennsylvania, 1950. 32 pages. Paper, 30 cents.

This outline of the principles of interpretation of prophecy strikes a sane balance between extreme pre-millennialism and post-millennialism. Especially good on the position of the Jews in the economy of God for today and tomorrow.

How! Home Mission Works for Human Rights. Edited by Betty Stewart. Friendship Press, New York, 1952. 96 pages. 50 cents.

A series of brief, timely incidents illustrative of the varied types of work characteristic of the inter-denominational home mission enterprise in the United States. Attractive format similar to that of *Reader's Digest.*

Fun and Festival from Africa. By Rose H. Wright. Friendship Press, New York, 1952. 48 pages. 50 cents.

Games played by African children explained so that American boys and girls can enjoy them. Helpful for use with mission study groups. Material enough to plan an entire social around the theme of Africa.

The Moffats. By Ethel Daniels Hubbard. New York: Friendship Press, New Edition, 1952. 164 pages. Cloth $2.50.

A new edition of this excellent brief biography of Robert and Mary Moffat makes available to another generation of youth the inspiring story of those pioneer missionaries among the Bantu of South Africa. Appropriately timed to correspond with the mission study theme for the year 1952-53 among many American denominations, the book also appears at a time when the race question in South Africa calls for a renewal of the spirit which enabled Moffat to win the heart of the feared and hated Afrikaner. The book is timeless in its message, as well as timely for today.

Yakima Boy. By Grace W. McGavran. New York: Friendship Press, 1952. 120 pages. Cloth $2.00. Paper $1.25.

The inner struggle of an Indian boy seeking to free himself from the old tribal supersititions and become a Christian is clearly revealed in this story, which was written for Juniors. The scene is the Yakima Reservation in the state of Washington. The vital significance of mission work and the implications of "conversion" from a non-Christian way have rarely been better presented in a book for children.

Preaching in the Great Tradition. By Ray C. Petry. Philadelphia: Westminster Press. $2.00.

In these studies in pre-Reformation preaching, Dr. Petry presents what he calls some "neglected chapters in the history of preaching." In an enlightening and interesting manner he traces several aspects of preaching which are essential to preaching in any age. They are (1) the sense of call and responsibility for proclaiming the Christian heritage; (2) the companionship of preach-

ing and teaching in the ministry; (3) preaching in its relation to the ministry to life, and (4) to the ministry of worship. These aspects of preaching have their roots in the great preaching of the past. A reading of the story, often in the words of the great, from Origen to Wycliffe and Savonarola, is refreshing and challenging.

Landmarks in the History of Preaching. By Yngve Brilioth. London: S. P. C. K.

This booklet presents three lectures by the Swedish scholar on preaching in the ancient church, the scholastic and reformed periods. The author seeks to bring out in each period three elements which are present in our Lord's sermon in the synagogue at Nazareth: (1) its character as "a part of divine service and its own worshipful character; (2) its expository and (3) prophetic qualities as a message from the Scriptures for the present time. It is a most discriminating and valuable study for students of the history of preaching.

An Exposition of the Sermon on the Mount. By Arthur W. Pink. Grand Rapids: Baker Book House. $3.75.

An elaborate verse by verse exposition reprinted from a series of articles in the author's magazine, *Studies in the Scriptures.* Although there is much that is worthwhile in the 422 pages the piece-by-piece manner of treatment fails to give the reader any unified and gripping view of the sermon as a whole.

Fulfill Thy Ministry. By Stephen C. Neill. New York: Harper and Brothers. $2.00.

This is a series of lectures by a bishop of the church of England. They reflect deep experience and sound wisdom as they deal with the minister in relation to God, himself, his message, his people and the world. They will refresh the spirits of pastors and theological students.

Witness to the Light. By Alec R. Vidler.

This is an interpretation of the message of F. D. Maurice for our day, centering upon the independent theologians concepts of Christ as the Head and King of our race, the Church Universial, the Kingdom of Christ and the Bible.

Spurgeon's Expository Encyclopedia. Grand Rapids: Baker Book House. $3.75.

This is volume one in a proposed reprint of Spurgeon's sermons in an encyclopedia arrangement. The present volume contains about

fifty sermons under the headings: Abraham, Adoption, Affliction, Aged, Angels, Assurance, Atonement, Backsliding, and Beatitudes. It is a very serviceable arrangement, and will yet further preserve the influence of the great preacher of England.

My Pilgrimage, an autobiography by F. W. Boreham. Philelphia: The Judson Press. $2.50.

Many readers of F. W. Boreham's essays will delight in this story of his life, written in his characteristic style.

Bearing Witness to the Truth. By Harold C. Phillips. New York: Abingdon-Cokesbury Press. $2.50.

The Lyman Beech Lectures of 1949, beginning in the first chapter with the question, "What is Truth?" Dr. Phillips closes the series with a discussion of "Christ the Truth." In between there are well conceived discussions of ways of knowing the truth, how to put "truth" in sermons, and the preacher as interpreter of the truth. This volume is well worth a place in the famous series.

Chariots of Fire. By Clarence E. McCartney. New York: Abingdon-Cokesbury. $2.00.

In this series of sermons Dr. McCarthy finds stirring messages in eighteen minor characters in the Bible, who, as he says, often draw the bow for the preacher with greater power and more striking illustration than the more familiar and more celebrated personalities.

Gospel Parallels: A Synopsis of the First Three Gospels. New York: Thomas Nelson and Sons, 1949.

This is an English edition, following the Revised Standard Version, of the latest edition of Albert Huck's *Synopsis of the First Three Gospels* in Greek. The textual notes and the quotations from the non-canonical gospels make the work particularly useful. The bulk of the work of editing was done by B. H. Throckmorton, Jr., an instructor in New Testament at Union Theological Seminary in New York.

A Pictorial Gospel. Compiled by Eliot Hodgkin. New York: The Macmillan Company, 1950. $3.50.

A life of Christ as pictured in the paintings of the old masters, with the account of the various scences described in quotations from the Gospels. The paintings are not given in color, but they are numerous and well-chosen.

BOOKS RECEIVED

Young People's Programs in a Nutshell. By Leslie Parrott. Grand Rapids: Zondervan Publishing House. 62 pages. 60 cents.

Bold Thoughts on Life. By Ernest Green Dodge. Boston: The Christopher Publishing House, 1951. 309 pages. $3.50.

Pascal. By E. Caillet. London: Inter-varsity Fellowship, 1950. 40 pages. $2.00.

Golden Booklet of the Christian Life. By John Calvin. Grand Rapids: Baker Book House, 1952. 98 pages. $1.50.

An Orthodox-Protestant Debate. By Denver Cummings. Chicago: The Orthdox Christian Educational Society, 1949. 74 pages.

A Defense of the Supreme God. By P. H. Cummings. New York: Philosophical Library, 1952. 47 pages. $3.00.

The Virgin Birth and Deity of Jesus the Christ. By Elmer E. Franke. New York: People's Christian Bulletin, 1949. 56 pages. 25 cents.

The Two Contrariant Schools. By Apostolos Makrakis. New York: The Orthodox Christian Educational Society, 1949. 88 pages.

Notes on the Theory of Progress. By Leland Mathis. Riverside, Ill.: Pine Avenue Publisher, 1951. 62 pages. $1.00.

The Impossibility of Agnosticism. By Leith Samuel. London: The Intervarsity Fellowship, 1950. 35 pages. 2d.

Thinking and Smiling. By Ralph Stob. Grand Rapids: Baker Book House, 1952. 73 pages. $1.00.

Christ the Unknown. By Princess Wilhelmina. Grand Rapids: Wm. Eerdmans Company, 1950. 31 pages. 25 cents.

The Pastoral Epistles in the Greek New Testament. By Kenneth S. Wuest. Grand Rapids: Wm. B. Eerdmans Publishing Company. 207 pages. $2.50.

Meditations on the Beatitudes. By Herbert V. Prochnow. Boston: W. A. Wilde Company. 666 pages. $1.50.

Plow the Dew Under. By Helen Clark Fernald. New York: Longmans, Green and Company. 300 pages. $3.00.

Satisfaction from the Scriptures. By Charles G. E. Chilton. Boston: W. A. Wilde Company. 208 pages. $2.00.

Good Times for God's People. By Marion Jacobsen. Grand Rapids: Zondervan Publishing House, 1952. 282 pages. $3.95.

The Snowden-Douglass Sunday School Lessons for 1953. By Earl L. Douglass. New York: The Macmillan Company, 1952. 470 pages. $2.95.

Patterns for 52 Visual Lessons. By Idalee Wolf Vonk. Cincinnati, Ohio: Standard Publishing Company, 1952. 48 pages. Price not given.

The Captive Princess. By Maxine Shore. New York: Longmans, Green and Company, 1952. 309 pages. $3.00.

The Scriptures of Mankind. By Charles S. Braden. New York: The Macmillan Company, 1952. 496 pages. $6.50.

Of God the Devil and the Jews. By Dagobert D. Runes. New York: Philosophical Library, 1952. 186 pages. $3.00.

The Silence of God. By Robert Anderson. Grand Rapids: Kregel Publications, 1952. 215 pages. $2.00.

The Christian Reader. By Sanley I. Stuber. New York: Association Press, 1952. 514 pages. $4.75.

India Color Book. By Theodore Engstrom. Illustrated by Paul Dubartt, Grand Rapids: Zondervan Publishing House, 1952. 35 cents.

Life with Life. By Christmas Carol Kauffman. Scottdale, Pa.: Mennonite Publishing House, 1952. 62 pages. 50 cents.

Ideas for Boys' and Girls' Parties. By Ken Anderson and Mony Carlson. Grand Rapids: Zondervan Publishing House, 1952. 64 pages. 60 cents.

The Tithe. By George A. E. Salstrand. Grand Rapids: Baker Book House, 1952. 56 pages. 85 cents.

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